

The Christian Statesman

Vol. LI.

DECEMBER, 1917.

No. 12.

Editorials

CHRISTIAN DEMOCRACY

Our war aim as voiced by President Wilson is to make the world safe for democracy; to defend our own rights as a nation and also to defend the rights of free men throughout the world, and for the future peace and security of the world.

This does not mean that democracy shall be thrust upon any people contrary to their own free choice but that a tyranny endangering the rights of man everywhere shall not be thrust upon any nation large or small and that the opportunity will ever be kept open for all governments to become democratic.

Yet if the war aim has no higher ideal than simply a material democracy then this great endeavor will lose its highest reward. It is not simply a democracy but a Christian democracy that must issue out of this world-wide war. The deepest need of the world to-day is not a material democracy but Christ. "Righteousness exalteth a nation." Christ in the life of a nation will make it righteous and when a nation is righteous she can safely be democratic and only then. Democracies have arisen in the earth and passed away. The fact that a government was democratic neither insured justice nor perpetuity. There has never been a truly Christian democracy in the earth. For a democracy to be Christian means that Christ is in the life of the nation as an organized entity.

It means that he is not only known but also recognized and obeyed. It means that the highest fundamental law shall name him and that the national officials shall take account of him in their appeals to the people for prayer for success in arms and in thanksgiving for divine blessings.

The nations need Christ. Christ in the life of nations as nations would answer the long felt want of righteous civil government. This is the great world need to-day.

There must be some basis for national conduct—the ethics of Jesus Christ is the highest basis. There must be spiritual sanctions governing nations in their international relationships (else treaties will mean little)—the teachings of Christ furnish the most spiritual sanctions. The nations must have a fountain in which to cleanse them of all defilement (else national sins unforgiven will sink them into oblivion)—Jesus Christ is the fountain of life that both cleanses and renews the secret springs of national life.

Democracy must be spiritual as well as material. And it is coming. The signs are ominous. The secular theories of civil government are speedily finding their way into the intellectual waste baskets of the men who are guiding the highest thought of our day. The term "Christian" as applied to our nation found its way into the preamble of the concurrent resolution of Congress calling upon our President to set apart a day for national prayer "for the suc-

cess of our armies and victory for our cause in this great conflict." Our President did so, recognizing God as the true object of prayer and One also in heaven as the "Supreme Master" in the affairs of nations. Governor Brumbaugh of Pennsylvania goes still farther in his call to the people of his state to unite in prayer for the same purpose on the same day. He recognizes God, and also Christ as "our Divine King—the Lord and Saviour of mankind," and "the teachings of our Lord Jesus Christ," and that our prayer be that peace may issue in "making the kingdoms of this world the kingdom of our Lord and of our Christ."

A secular message to our soldier boys facing death does not suffice and so from the mouths of our national spokesmen come words of exhortation to our boys at the front, and in training to go to the front, to read the Word.

"Temptation will befall you, but the teachings of our Saviour will give you strength," says General Pershing.

"The Bible is the word of life," and "the real approval of the Christ as the highest incentive to duty," are the words of President Wilson.

Many voices also in both the religious and secular press are sounding as never before the note of spirituality for democracy. Government is no longer regarded as a purely philosophical matter, but also as a psychological matter; not a secular matter only, but also a religious matter; not a matter of law only, but a matter of soul as well; not a matter of the rights of a sovereign people only, but also of the rights of a sovereign God and of His Son Jesus Christ; not a matter of a material secular democracy only, but of a spiritual Christian democracy as well.

THE DEATH OF THE PRUSSIAN SOUL

The Prussian Soul has died. According to an editorial in the *Scientific American*, November 3rd, under the caption **German Efficiency and the Soul**, this death began in the eighteenth century under Frederick the Great who loved and practiced Machiavellian ethics and has come to completion during the present war. The writer holds that the Prussian Soul has given place to a different kind of soul called the Super-soul of Kultur. That out of the Prussian Soul has been cast all those "attributes of honor, mercy, humanity, fidelity, chivalry, charity, and moral rectitude." Every thing that the Prussian thought would militate against military efficiency has been cast aside.

By the term Prussian Soul we are not to understand that the individual soul simply is meant but the soul also of the nation, of the people as an organized whole. The German Empire has a soul. That soul has been bartered away. It is lost. It is dead. In its place this mean, inhuman, devilish Super-soul has come in and taken possession. The editorial referred to says:

It is certain that the deceit, dishonor, and trickery which, as our State Department has shown, marked everywhere the course of Prussian diplomacy before the war, and the murder, rapine, piracy, and unprintable abominations which the Prussian army has perpetrated during the war, prove that Prussia from Emperor down to enlisted man, has cast out of herself that very soul, which has banded together practically all the civilization of the earth to break down and blot out, once

and for all, a military philosophy which, reduced to the language of everyday life, stands for mere burglary and brigandage.

By a sad experience the whole world is coming to know what the Prussian Soul is. Treachery, perjury, falsehood, corruption, bestiality, tyranny and horrid cruelty are its marks. It has robbed, maimed, raped, deflowered, burned and crucified innocent non-combatants on land and drowned them or shot them to death in life boats on the seas.

The Scripture saith "what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Germany has willingly bartered away her own soul in the hope of exchanging it for "the whole world." Her soul she has lost; the whole world she can never gain. The loss of the Entente Allies is a material loss; that of Germany a moral and spiritual loss—an infinitely greater loss.



HOW MAKE A PEACE TREATY WITH A DEAD PRUSSIAN SOUL?

President Wilson was right in his reply to Pope Benedict when he said "we cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting." How could our nation and her allies deal with the Kaiser and the autocratic militaristic government of Germany with a view to entering into a treaty of peace at this time when the Prussian Soul is dead and the Super-soul reigns

in its stead? There is nothing reliable with which to treat. First of all Germany must meet with military defeat. The retirement of Prussia and the recent defeat and retreat of the Italian army, the strong defense still put up by the Kaiser's army on the western front, and the continued U-boat depredations indicate that though the Prussian Soul be dead the Super-soul still has life and considerable efficiency. But the sad thing of it all is that Germany has committed a great crime against herself. She has put to death all those finer qualities of character that give a nation standing among other nations, not only making herself despised by all the peoples of the earth and a by word in their mouths but also putting herself in the sad plight of being wholly unreliable as a national character and thus lacking the very first fundamental ethical basis upon which to build a peace agreement. The proper thing to do is not to attempt to treat with this degenerate and dead Prussian Soul but first defeat it, then bury it and then seek for some true, spiritual democratic soul back in the life and deeper instincts of the German people themselves which after a period of reconstruction under the guidance of the Entente Allies might be depended on as a basis for building up and restoring Germany to a reliable nationality and for insuring a permanent peace to the world.



The Kaiser's dream was that of universal empire. That dream, he knows now, he can never realize. His present wish seems to be to save himself from further losses or possibly even from defeat itself by engaging the Entente nations in the consideration of peace. His peace propaganda, however, no longer deceives.

THANKSGIVING DAY EXTENDED

The General War-Time Commission of the churches has issued a special call to Christian people of our land to extend the observance of Thanksgiving day over the ensuing Sabbath.

"It has seemed to many that the **need of penitence and humiliation** in these days has not been sufficiently emphasized in our thought and prayer" are the striking words of Robt. E. Speer in a letter accompanying a copy of this call sent to us.

We cannot give space to the full wording of this most timely and Christian call, but insert the following forcible sentences:

"Let us implore the compassion and forgiveness of God and confess and repent of our sins, our selfishness and unbrotherliness, our acceptance of un-Christian conditions and ideals, our toleration of impurity and intemperance and the various forces of evil which prey upon the lives of our people and unnerve the nation, our race prejudice and our assent to any form of injustice among ourselves or in our relations to other peoples. In sorrowful remembrance of our own faults and errors, let us humble ourselves before God and pray for His mercy that we may be spared His just judgments."

Furthermore, we are urged to pray for the President and for Congress, for our soldiers and our sailors, and for all who in anyway serve the common weal, and "for all mankind and for the coming of its one hope and deliverance in **the reign of Jesus Christ our Lord as the King of all the earth.**"

The purpose of this special season of prayer is declared to be, "**that the nation may seek after God and find Him.**"

This "call" emphasizes some of the very things for which the Christian Statesman has been contending all along, namely: the need of humiliation and repentance of our nation because of sin, if we expect God to hear and answer our prayers for help in the present world crisis; that the proper way of approach to God in prayer is through Jesus Christ both for the individual and the nation; and that the world's one hope for deliverance is in the reign of Jesus Christ as King and Lord of all the earth.



A NATION'S PRAYERS FOR VICTORY

That the Congress of the United States passed a resolution requesting the President to appoint a day of national prayer to God that he would give victory to the armies of the Allies is cause for profound gratitude. That the President cordially responded to this request is additional cause for gratitude. Doubtless the appointment was generally observed throughout the land, the last Sabbath of October being the day designated.

There is reason to fear however that neither this nor any other nation is yet right with God and that victory and peace are not just at hand. Why this fear exists in the minds of many may be briefly explained.

First of all there does not seem to be the right conception of the nature of prayer, and of the ends it is designed to accomplish. The popular idea is that in prayer we seek to persuade God. We present petitions, memorials, prayers to men, legislatures, executive officers, for the purpose of persuading them to do certain things

which we think right and necessary, and similarly it is thought we present our petitions to God to induce him to do what he seems at first unwilling to do or what perchance he had not thought of doing. In fact some people seem to think it very hard to induce the Almighty to do exactly right. They seem to imagine that if only enough of us, a whole nation of a hundred million people for example, encompass his throne and pray in unison for the same thing and continue long enough, we can finally persuade him to give what we ask, no matter what, and no matter about our spiritual condition in any other respect. The case of Jacob is often used just here by way of illustration. It is said that Jacob wrestled with God all night in prayer and finally prevailed. Now the truth about Jacob is that he did not pray all night. The Angel wrestled with him all night and of course he wrestled all night with the Angel, seeking to get the better of him by physical strength, not knowing who he was. That had always been Jacob's way of getting things, either by force or fraud. In the early morning the Angel touched the hollow of Jacob's thigh and thus put an end to the physical wrestling match. Then Jacob began to wrestle in prayer and it did not take long to get the blessing which he had vainly tried to obtain by fraud. There is too much of the kind of wrestling which Jacob did before he lost his physical power. The nations need to learn the same lesson, and the Angel is touching them now in the hollow of the thigh to destroy that in which they put too much confidence.

But does not God encourage us to persevere in prayer with the assurance that we shall be heard? Certainly, but the promise is that if we ask anything

in the name of CHRIST it shall be done for us. To ask in the name of Christ is to ask on the ground of his merit and because he has so authorized us to ask.

At this point the second erroneous popular conception comes to view. There is a studied effort in public life to ignore Jesus Christ. Just because we have a mixed population, many of the people rejecting entirely the doctrines of the Christian faith, it seems to be the popular impression that there is another way for such a nation to approach God and that by some special dispensation in favor of the United States we can secure the divine favor without honoring the Son.

A third mistake is discovered in this connection, namely, the mistake of expecting divine favor without confessing national sin and thus getting in right relation with God. We are urged to buy Liberty Bonds, to use sparingly of all those articles of food which are needed in the army, to subscribe liberally for the support of all the agencies which are striving for the comfort and moral uplift of the soldiers. All this we are more than willing to do to the utmost of our ability. But there is no disposition shown as yet in public places to confess our national sins. We have forgotten God. We have not honored Jesus Christ our King. We have broken his law. Our only hope is in national repentance and reformation.

R. C. W.



God has honored America by raising her up to a high place among the nations of the earth. Our nation is rich and young and strong. Yet with all these, America cannot get along and fulfil her high mission without the help of God. We need to pray and to pray aright.

THE REIGN OF CHRIST

In attempting last month to define the kingdom of Christ it was shown that the word kingdom may mean either Realm or Reign. This was followed by a discussion of the Realm which led to the conclusion that it is universal. It is necessary now to inquire concerning the Reign. And this is all the more necessary since there are Biblical statements which tell how to get into the kingdom, and others which declare that certain characters cannot get in at all. How then, it may be asked, can it be universal or all-inclusive?

The first thing that demands attention here is the fact that there are two aspects of Christ's reign, namely the aspect of Power and the aspect of Grace. The writer is not inventing this distinction to serve a special purpose but is following an old well-established custom. All theologians in discussing the kingdom speak of the kingdom of Power. Some however imagine this kingdom to belong exclusively to God absolutely considered, and that it has never been placed under Jesus Christ. This assumption is based upon the fact that the manifestations of power in God's providential government are accompanied by displays of judicial wrath and destruction, whereas they suppose that the reign of Christ is free from all such features, being characterized solely by grace, mercy and peace. This theory however has no Biblical warrant. God does not exercise any kingly power whatever apart from Christ. He has placed all things under his feet.

Christ's kingdom or Reign of Power therefore is as extensive as the universal kingdom itself. It extends over the wicked, both men and nations, in a

very special sense. It manifests itself in setting bounds and limits to their activities, so that they may not proceed to the full extent of their desires and purposes. Instead of viewing the outrageous deeds of Germany as evidence that Christ is not reigning wise men will consider the limits placed upon her career as proof that he is. One thing to be admired in the reign of Jesus Christ is that no nation can get beyond his control. It seems that he often lets the wicked do their very worst and then suddenly halts them for the purpose of showing their impotency in contrast with his almighty power.

But this Reign of Power shows itself in making use of the wicked to accomplish good. This is one of the most wonderful things in Christ's administration of the kingdom. The world is full of suffering, sadness, and sorrow, and it is all because of sin. It is often imagined that our greatest sufferings are caused by the sins of others. For example, the present tribulation has had few if any parallels since the world began, and it is blamed mostly on Germany. People wonder why Jesus Christ has not hindered all this cruelty if he is actually reigning. The answer is that he is not only permitting in the sense that he is not hindering it, but that he is actually using it for the accomplishment of great good. The world will be a better world after this great tragedy than it was before. If it is not there will be other calamities even more terrible than this war. This is in harmony with Scripture, and reason, and history. The Hebrew prophets declare with one voice that the wars waged against Israel were judgments for Israel's sins, and that if they did not repent something worse

would follow. It was difficult for good people to understand how and why Israel should be overrun and trodden down by a nation more wicked than they were themselves. But the truth is that the most wicked of all the nations are the only ones suitable for this purpose. In plain terms, all the allied nations deserve divine judgment for national sins, and speaking in human terms, there had to be a Germany, the very embodiment of cruelty, to do this strange work.

But the Reign of Power is shown in another way. When Christ has accomplished all that is possible through the instrumentality of wicked nations and has no more use for them he lays them aside, like a broken sword that is no longer fit for service. And this he will do with existing nations unless they reform.

This discussion leads up to the other aspect of the reign of Christ usually called the Reign of Grace. There may be grace shown in connection with this Reign of Power. In fact this is almost always the case. Wicked men and nations have the opportunity at any time to submit to the Sceptre of Jesus Christ and to enjoy the benefits of his gracious reign. This is the reign which only the righteous enjoy. This is the kingdom which must be entered by the new birth. Except men and nations be born again they cannot see this kingdom. This is the kingdom whose coming we pray for. This kingdom or reign is coming all the time. It is true that it takes the Reign of Power to break down barriers and to pave the way for its coming. God may answer our prayers for its coming by fearful works of power. It may be necessary to destroy by dire judgments the things in which men put their

trust, their idols, their fortifications, their battleships, their armies of young men even, so that they may be taught the folly of trusting in anything but Christ. But the thing we pray and labor for is the Reign of Grace in human hearts and in human society.

This is just another way of saying that the kingdom is here when individuals and nations willingly submit to the authority of Jesus Christ. The authority of the United States extended by right over the South even during the period of the rebellion. But it was not acknowledged. On the other hand it was violently opposed. This made the reign of power by the United States necessary. And it was successful. When the rebellion was crushed there came a period of reconstruction and admission to the same position in the Union enjoyed before secession days. This period resembles the Reign of Grace by our Lord.

It is not difficult in the light of this discussion to know all that is now possible about the time of the kingdom. The Reign of Power is here now and has been ever since the Mediator entered upon his office. The Reign of Grace is here also for all who will submit to Christ's beneficent rule. This reign will be here in its glory when men and nations everywhere accept Jesus Christ as King.

R. C. W.



Three Americans were killed in a recent trench raid made by the Germans. Three simple markers were set up on their graves by the French. The men were buried with highest military honors. "A wreath of native flowers was hung within the enclosure and upon it, in French, was put the following inscription, 'Here lie the first soldiers of the Great Republic of the United States who died on the soil of France for justice and liberty'."

The Outlook

On November 1st Washington D. C. went dry. New Mexico has adopted constitutional prohibition. The election of a Republican assembly ticket in New Jersey assures the passage of the local option bill. Ohio voted wet again but by a very small majority. San Jose, California, closes seventy-eight of her saloons January 1st, 1918.



An editorial in a recent issue of the Los Angeles Times makes a strong plea for the Bible in the schools.

We quote:

Bible in California Schools "California still maintains its censorship over books from which extracts may be read in the public school. A discussion before the Public Morals Committee of the Assembly last week revealed that there is just one book from which no teacher may read even an extract or permit an extract to be read. That book is the Holy Bible. There is a restrictive clause in the State constitution which, an attorney-general held, excludes the Bible from public schools. It is a peculiarly constituted commonwealth in which the one book barred from the public schools is the Holy Bible. What is the matter with California? What are we going to do about it? Shall we continue to let the faddists rule?"

These words indicate that the "Bible in the School Movement" in California, instigated and carried on so effectively under the leadership of our national field secretary Dr. J. S. McGaw, is by no means a lost cause.

Blue laws have been repealed in Connecticut, and that State now has an "open Sunday." Only desperate battling saved the Sabbath laws of Pennsylvania against repeal during the recent session of the legislature of that State. Indiana is quickly losing control over the "Sunday picture shows."

On the other hand the Tinner Bill on the docket of the Texas legislature aims to conserve Sabbath observance in that State. It goes even to the length of "forbidding the sale of supplies to automobilists travelling on the Lord's day." This bill is said to have the support of the politicians who are counting on the church vote.



Our country can well take a lesson from England's experience. Lord Northcliffe, head of the British War Mission in America, says that England made a great blunder at the beginning of the war in trying to speed up to meet the war conditions by asking her people to work seven days a week. Here are some of his words to us: "Apart from all ethical consideration it is bad, for people can not work seven days a week and keep it up at high pressure."

Thus the highest efficiency for war service demands that our nation observe the command of God, "Remember the Sabbath day, to keep it holy." We cannot as a nation treat

this divine command with impunity and then expect a kind heaven to grant us an answer to our prayers for success in arms against our enemy. Lincoln "in due deference to the divine will" sent out the order during the Civil War that all labor on the Sabbath be reduced to a minimum. He could pray for victory at Vicksburg and at Gettysburg and with assurance of a favorable answer. Could not God more easily answer our prayers as a nation now if our troops were not entrained on the Sabbath and all unnecessary work were eliminated on the Sabbath in our cantonments?



The President's Thanksgiving proclamation was issued November 7th and like all his public messages is worthy of careful study. Even

Thanksgiving though a great sorrow
Proclamation has come upon us and the whole world is shaken by war our chief executive sees reasons why we as a people should be more grateful to Almighty God than ever before. God "has bestowed upon us blessings that are better than peace of mind and prosperity of enterprise."

He shows how our opportunity to serve mankind now is similar to that when we served ourselves at the time of the Declaration of Independence. Our duty is to defend our own rights as a nation and also the rights of free men everywhere. We are urged to be thankful for the unity of spirit that prevails in our midst and especially for "abundance with which to supply the needs of those associated with us as well as our own." He further says:

A new light shines about us. The great duties of a new day awaken a new and greater national spirit in

us. . . . And while we render thanks for these things let us pray Almighty God in all humbleness of spirit and purpose of service that by His grace our minds may be directed and our hands strengthened, and that in His good time liberty and security and peace and the comradeship of a common justice may be vouchsafed all the nations of the earth."

We note with satisfaction the feeling of humiliation expressed by the words "in all humbleness of spirit." Considerable criticism has been made of the President's recent proclamation calling for a day of prayer because in it there was no reference to national humility before God or repentance for national sins.

We note also with gratitude that in the closing words of this Thanksgiving proclamation our President recognizes God as "the Great Ruler of Nations."

We regret, however, that no reference at all is made to Christ in whose name all prayer should be offered to Almighty God, and who is the King of nations as Governor Brumbaugh in his recent proclamation calling for a day of prayer acknowledged.

Be it ever to the glory of Grover Cleveland that in one of his Thanksgiving proclamations he referred to Christ in the words, "**through the mediation of Him who taught us to pray.**"

President Wilson named Christ in his message to the soldiers written on the fly leaf of a certain issue of New Testaments for army use. How fitting it would be at this time, when on every hand we hear voices saying that the great need of the world and the great need of our nation is Christ, that our President, in official utterance and documents, would explicitly acknowledge Christ.

Woman's suffrage scored a decisive victory in the November election in New York State. This is a remarkable achievement in

Democracy for Women view of the fact that New York is the most populous as well as one of the most conservative States in the Union. A tenth of all American women have thus been enfranchised.

The suffrage movement is growing the world over. Nineteen States have Presidential suffrage, and, counting New York, thirteen States have full suffrage. Australia, New Zealand, Finland, Norway, Iceland and Denmark have given women full suffrage. Women have been granted provisional suffrage in five provinces in Canada, and Premier Borden has promised that the War-Suffrage Bill by which the wives, widows, daughters and sisters of army men are enfranchised will be followed by permanent national suffrage for all Canadian women following the war. Appreciative of the service rendered by their women in this present war, France is considering municipal suffrage for her women, British women are promised the vote and Russia has given her women equal suffrage with the men.

The Susan B. Anthony resolution for nation-wide woman suffrage will come up for a vote at the next regular session of Congress in December. If carried by a two-thirds majority in both the Senate and the House and then ratified by the legislatures of three-fourths of the States the measure will become a part of the Constitution of the United States.

Our women are as consecrated in service to their country and are as intelligent as the women of any country. Why then should they not be given

their full political rights and America still lead in this world movement for democracy?



The "C. O.'s" is the term applied to those conscientiously opposed to war, or rather oftentimes to those claiming to be conscientiously opposed to war and to this war.

The "C. O.'S" In this group of citizens are numbered many International World Workers, socialists and pro-Germans. The motives of these persons opposing this war are unpatriotic. Hand joins hand in opposition, mostly secret but often open and destructive, to weaken our government in its conflict with the German Empire. Fires in forests and in grain elevators, strikes in mines and in shipyards, and explosions in munition plants are samples of the many violent forms in which this opposition finds expression.

But there are those who are more peaceable in their behaviour and seemingly more conscientious in their claims. Among these are the Friends or Quakers, Mennonites and some other religious sects. They say that "participation in war is tantamount to committing murder. We cannot and will not commit murder. There is no human power on earth that can coerce us into doing this. There is a better way of solving disputes of nations than the wage of battle. Peace through conquest is not peace, it is only an enforced armistice. Peace without victory is indeed peace, one that will be permanently victorious over war elements in all nations."

Two mistakes are evident in the "C. O.'s" philosophy. First, the soldier fighting in war in defense of his country is not guilty of murder when killing

an enemy in battle. The nation is sovereign. The soldier is subject to this sovereign. He serves this sovereign and if need be lays down his life for its safety. If there be the guilt of murder, as many of us believe is the case in regard to Germany in this war, the guilt attaches to the nation and not to the individual soldier. But in the case of the United States, where our cause in the war is beyond doubt just, there can be no guilt of murder either for the nation or the individual soldier. There is nothing in God's Word that forbids a nation to take up arms in defense of its own rights or the rights of humanity. Israel as a sovereign nation often battled for her rights and that too under the direct command of God.

The second mistake of the conscientious objectors is their claim that there is always a better way of solving the disputes of the nations and that a peace in the present war with victory—even victory to our country and her allies—will be no peace but only an enforced armistice.

True there is a better way to settle national disputes than by war when such a way is possible, but who would claim that such a way was open for the United States in dealing with Germany, when Germany was guilty of diplomatic intrigue, had broken pledge after pledge, and was guilty of outrage after outrage in violation of our sovereign rights upon the high seas?

Besides all this, before the war began it was Germany who blocked every step in the Hague convention leading to disarmament of the nations. She also refused to make an arbitration treaty with the United States.

As the war goes on it is more and more evident that if the world is to have peace—permanent peace and not

merely an armistice—it must come not with "peace without victory" but peace with victory over Germany.

The conscientious objector is crying "peace, peace" when there is no peace. He is mistaken. For worse, infinitely worse than war, is the evil that would surely have come upon us and overspread the whole world had the Prussian Autocracy been allowed to go on unchallenged in its wicked course.

It is high time for every slacker, pacifist, "C. O." and lukewarm citizen to abandon his untenable position and to array himself on the side of the true patriots of our country.



OUR SOLDIERS IN CAMP AT CHICKAMAUGA PARK

(Special to the Christian Statesman
by Dr. T. H. Acheson)

Under appointment from the Central Board of Home Missions of the Reformed Presbyterian Church to visit the Southern Mission of this denomination, the writer left Pittsburgh on Wednesday morning, October 31, for Cincinnati, and leaving there the same evening he arrived at Chattanooga, Tenn., where he paused for a day to see his son who is a member of the Reserve Officers' Training Camp at Fort Oglethorpe.

Chattanooga

This name brings vividly to mind one of the most important series of battles during the Civil War; and associated with it are Lookout Mountain, Missionary Ridge, Orchard Knob, and Signal Mountain, names indissolubly interwoven in the history of our country, and just as clearly interwoven in the permanent history of America, in connection with the stir-

ring Civil War events in this neighborhood, and the names of Rosencrans, Thomas, Hooker, Grant, Bragg, and Longstreet.

Another Conflict

The Civil War is long past, and North and South are once more united, and here in a great training camp their sons mingle in preparation for an immeasurably vaster conflict, and with a similar, and even higher, motive than that which impelled men to struggle for freedom a half century since. The world's rest has been rudely broken by the loud alarm bell which tells of a world set on fire by a selfish and ruthless militarism, and we hear the steady tramp of these boys of ours, as, in the spirit of loyalty and sacrifice, they hasten forward to its extinction, before the fair structure of civilization shall perish in the ashes of a world's enslavement. The spirit of '61-'65 is not dead, and as one looks up to the shaft-crowned heights of Lookout Mountain, and then hears, in his mind, the quick tread of the thousands of young men only a few miles away at Chickamauga Park, he knows that these boys are leal

"Sons of sires who conquered there,

With arm to strike and soul to dare,

As quick, as far, as they."

The government has purchased all the ground of the Chickamauga battlefield, and made of it, at great expense, a historic park, comprising over five thousand acres. We did not have time to take the incline railway for the summit of Lookout Mountain, but left such a visit for our return trip. Our special purpose, at this time, was to reach the training camp, Fort Oglethorpe, which lies across the Georgia line, about ten miles from Chattanooga. The street-car system connects with

the camp and taking this method of transit, we arrived quickly and with much more comfort than we might have experienced a short time ago when the strike, and its turbulent scenes, added emphasis to the uncertain and distrustful relations of labor and capital in our country;—which relations will never be satisfactorily adjusted till both corporation and workman accept and apply the golden rule and the ten Commandments to the every-day facts of business life.

On the way out to the park, and since, I have been impressed with the beauty of the Autumn foliage in these parts. The pine tree here gives a more dominant tint to the landscape than at home; but the green and gold, the red and russet, hues blend in a beauty that suggests the only master hand that could paint such a picture.

Chickamauga Park

This park is now a human ant-heap. It is vibrant with activity. It is a city of houses, and streets, and water mains, and electric lights, and business places. There are thirty thousand of our men and boys there. They are marching, turning, running, jumping, hiking, saluting, pacing on guard, drawing maps, studying, and doing sundry other things. The morning that I was there the weather was clear and bright, giving a holiday aspect to outdoor movements; but in the afternoon the sky was overcast, and the wind penetratingly cold. Some of the boys wear a wool-lined jacket which must be as warm as it is handsome.

That the exercises develop appetite and strength, and that abundant food of an excellent kind is furnished, seemed to be borne out by the two boys in the camp whom I knew best and to

whom I talked most. In two months they had changed physically in marked degree, and were brown and tough. One is the son of our General Superintendent, and his father will need to be introduced to him when he gets home. He has gained somewhere from twenty to twenty-five pounds. The other is my own son, whose efforts outside, and at the table, have added fifteen to seventeen pounds to his weight. The war entails heavy expense upon the country. No wonder!

The Y. M. C. A. in, the Saloon Out.

The work of the Y. M. C. A. in the camps of our country is interesting and specially worthy of note. It is a tremendous force for good. I saw a little of their work at Fort Oglethorpe, and am under obligation to them for courtesy during my brief stay. It was encouraging to see, in the Y. M. C. A. building I visited, here, numbers of young men coming in, to secure stamps, to write, and to read. There are eleven regimental Y. M. C. A. buildings in this camp, and the regular force at each building consists of six men; though I was also told that there are about eighty Y. M. C. A. men, in all, connected with this encampment. Most of the regimental buildings are serving two regiments. Mr. Roy John is the general secretary of the whole camp. The soldiers are furnished with writing paper, desks, and telephone booths. The building in which I was had excellent light and was well heated. A large victrola seemed open for general use; also a piano. Moving-picture shows are often given. It is a splendid fact that the Y. M. C. A. is in our camps, and the saloon is out of them.

The Sabbath in Camp

The Sabbath Schedule on the wall showed a Bible school for 8:15 A. M., preaching service for 9:00; and a service by the Chaplain of the camp at 6:30. Dr. Maitland Alexander of Pittsburgh had spoken on the preceding Sabbath. The Y. M. C. A. is doing a great work in the camps, and a campaign is under way for \$35,000,-000. I hope they will get it, and the Christian public should respond to this call. The saloon may be kept out from the camps, but barbed-wire and trenches cannot keep the devil out; and he brings many things worse than German bullets and bombs. What our young men need is the gospel and Christian environment. They need the truth, and recreation of a proper kind.

Trenches

In a camp like this an outsider gets a glimpse of what real war means, if theory ever can at all reveal practice. The trenches are certainly interesting. It must have taken many a weary day, and made many a lame back, to have constructed these deep ditches. Sometimes the boys must stay in them for days at a time. We saw a number of soldiers moving about in trenches, or sitting within them, in the fulfillment of their task. Quite a variety of attention and effort may be required of trench occupants. Their meals are brought to them. Rain does not relieve them; and we heard stories of boys standing in water for long periods.

Bayonet Practice

There are many prominent features in camp life; but one of which I saw the most, and which impressed me most, during my brief stay, was the drill in the use of the bayonet. It is

certainly engrossing, if not comforting. For this special training the soldiers are under an American, who is a captain, and saw service across the seas with the allies, and he, after expatiating on German frightfulness, and telling the boys what they may expect, sends them against the dummies that have been prepared. Imagine the ability required, in the necessary combination of agility and accuracy, to charge up out of a trench, spring over and through a wire entanglement, and then over a labyrinth of deep ditches, surrounded on all sides by other rushing, plunging fellows,—and all this before you reach this dummy enemy, who must be promptly and scientifically despatched. I have rebelled in mind against the low maximum age of conscription, and wondered why so much of the war had to be fought by boys; but I can now see that such action as bayonet charging needs men of suppleness and quickness. If our National Reform Executive Committee were started pell mell over this labyrinth of fence and ditches, I doubt if even one lone survivor would fetch up at the far side to tell the tale.

The Goal and the Cost

The smashing defeat of Italy, following her long preparation and apparent great success, is but another indication that the war is not over. It is evident that many of our sons will need to go over to France. The instructor to whom we have referred scoffed at the idea that the mere entrance of the United States would mark the speedy end of the war. He said that there "was plenty of kick left in Fritz yet;" that it is a mistake to suppose that our troops are invincible; that new troops usually suffer most

severely; and that we have a huge task before us yet.

We shrink from seeing our sons go across to the war. We hope and pray that many will not need to go before the war is ended rightly. But in a true sense we ought to be glad that they are willing, and able, and fit, to go. The world needs men. Are we content to let others fight our battles? Some of our sons will not return. But isn't the life of every man a serious business? Isn't there danger everywhere? Will not death come to us all, and to many of us soon, whether we are in the trenches in France, or in the apparent safety of our family circle? While we live let us live! Life is for all of us a conflict; and whether our place shall be in the crowded transport, or on the firing-line, or in the clouds; or in the office, or the home, or the field, we cannot escape conflict and death. It is for us all then, to move straight on, whether we lead an army or drive an ambulance; knowing that we shall soon be able to say we have fought the good fight, and shall soon look upon the smiling face of our Captain, and shall enter upon the never-ending peace of heaven.

The Remedy for War

Had nations and rulers accepted the principles of the kingship of Christ in civil life so long espoused by this Association, no training camps would be needed, no boys would be taken from school and factory and farm for war, no enormous outlay for it would stagger the world, and no war at all in coming days would be possible.



De Quincey held that the time would never come when there would be no more war; The Bible teaches that such a time is coming.

Special Articles

NATIONAL SAFETY THROUGH CHRIST

By Dr. J. Renwick Wylie

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." David knew this truth when he met and with his sling slew the defiant enemy of Israel. "Not to us but to thy name be the glory." The prophet Isaiah comforted Israel with this same truth on the occasion when the haughty king of Assyria boasted that no god of any nation had been able to deliver the people out of his hands and when in blasphemous tones he declared that Jehovah could not save Israel from his power. Isaiah replied, "The Lord is our judge, the Lord is our law-giver, the Lord is our King, he will save us." In one night the angel of the Lord went out and slew 185,000 of the Assyrian army, and the humbled King Sennacharib returned to his own place by the same road that he came. Christ is mighty to save. National safety through Christ is the message.

Love for our Soldier Boys calls for this Message

Today there are many demands made in the interest of the loved ones who are in training for war. We hear the appeals of the Red Cross, of the Y. M. C. A, and of those who are planning suitable recreation for the men who are in training. It is well that these appeals are made and better still that the responses are so generous. The boys fight our battles, the country's battles, the battles of our God. They deserve all possible comforts and

amusements. The best we can procure is none too good for the lads. Let the boys go out under the banner of Jesus Christ, battling for the supremacy of the moral law as administered by our exalted King, and sustained by a nation's prayer for their safety. The conflict will then be glorious and the victory assured. The hardships and sufferings endured will not be in vain and if perchance some or many of them fall by the way, the sacrifice will be noble; a few days or weeks or months will be esteemed a life's work by a grateful posterity; surely the welcome "well done" will await them on the shining shores.

The Love for Country Pleads for the Message

Workers along the line of civic righteousness may well emphasize the truth that power "belongs to Almighty God." The impious emperor of Germany proclaims that the State is not subject to the law of Christ and that the supreme duty of the State is to be strong. Our nation is drawn into the struggle, and we now see that the struggle is for democracy. May we not add a struggle for a Christian democracy, for a democracy that teaches that the supreme duty of the state is to listen only to the voice of the people, is not so far removed from the monarchy which says, "I am not under the law of God." In the one case the multitude places itself above God and in the other case, the individual. In both cases there will be defeat for Christ will reign until his enemies are all put under his feet. The supreme duty of the hour is national repentance. "If the Lord our God delight in us he

will bring us" into the land of victory and peace. Surely the message of the hour is national submission to the King of kings. This submission will be expressed most suitably when two-thirds of the United States Congress and three-fourths of the States of the Union insert in our federal Constitution the acknowledgment of the supreme authority of our Lord. We have been called by the chief magistrate of our country to a day of prayer to Almighty God for speedy victory. Let this cry to God for help be followed by the humble recognition of the nation's obligation to Him.

The Honor of our King Demands the Message

Men say that the horrible carnage of the past three years is a disgrace to Christian civilization and that this terrible loss of life and suffering reflects upon the justice of Almighty God. On the contrary, the conflict of the last three years is a disgrace to the lack of Christian civilization. It is the fruitage of materialistic views and of rationalistic teaching. If our age had been thirsting for God, for righteousness and for Christian brotherhood, we would

not have had the conflict. Great countries would not now be desolate and tens of thousands of people would not now be mourning for their children and refusing to be comforted because they are not, and gray hairs would not now be going down in sorrow to the grave. Posterity would not groan under a crushing weight of debt and the wheels of commercial progress would not be retarded for more than 200 years. But the nations, neglecting God and ignoring his Son, have gone on in their own perverse ways and so God has given them over to the lust of their own hearts. Behold the fearful results! But if the nations now see and recognize their folly, if they will return to God and kiss his Son and thus secure his favor, God will indeed again bless the world and the world will arise, purified by the conflict. All nations will be stronger, and will recognize that the great calamity of the twentieth century has been a blessing in disguise and all will know that Christ can over-rule the folly, sin, and rebellion of men so that there will be "Glory to God in the highest, peace on earth and good will toward men."

The thirty-five million dollar Y. M. C. A. fund for army work was over subscribed. This indicates the readiness of our people to provide for the comfort and highest welfare of our soldier boys.

There are four factors necessary in order for America and her allies to win in this war. These are: men, money, munitions, and **morale**. An army may have money and munitions, but if it has not **morale** also, it has not reached its highest efficiency and will sooner or later, other things being equal, meet with defeat.

It is reported that General Pershing, commander of the American army in France, is more particular about his men having Y. M. C. A. "**huts**", with the Christian influences that go with them, than about their military training and equipment.

This seems to have been a surprise to the leading officers of the French army, who said "why did you not give us this help?" The reply came, "you never asked us for it." Petain then said, "Then give it to us now."

TREASON BY DIVINE RIGHT

A Study of the Pretensions and Practices of the Mormon Kingdom in the United States.

Continued

By DR. GEORGE L. KNAPP

(This remarkable series of articles began in the September issue with a foreword by Frank J. Cannon. The article in the November number discussed the political activities of the Mormon Monarchy. This article reveals the method of Mormon political control. After reading it, can you doubt the danger to our free institutions from Mormonism?—Editor.)

ARTICLE II.

Apostle Reed Smoot is the envoy extraordinary and minister plenipotentiary from the Mormon priest-king to the Government of the United States. He sits as Senator at Washington, not as a citizen of the Republic, but as a priest and subject of a kingdom. He holds no supreme obligation to this country and its people, nor to Utah and its citizenship; but he holds and pays his covenanted obligation, first and last, to the Mormon Ruler whose commission he bears.

As ambassador of the Mormon monarch, Reed Smoot, is also representative of the mighty trusts in the United States, whose ablest protector is this same Mormon monarch. Apostle Smoot is heralded as the practical successor of Senator Aldrich in the Committee on Finance of the United States Senate; and if this be true, the defeat of Aldrich, so loudly proclaimed as a providential occurrence, is a disservice to the Republic.

Only a state with practically one interest, like Rhode Island, could have produced an Aldrich who could afford to be completely defiant of the general sentiment of his country. Only the Mormon Kingdom, hostile to the purposes of the Republic, and assuming a Divine disdain for the welfare of the inhabitants of the Republic, could produce and maintain a Smoot whose devotion to predatory powers would be more complete and more arrogant than that of the Rhode Island Senator.

And of Apostle Smoot, who sits in the Senate, there is a record in Washington, the findings of the Senate Committee on Privileges and Elections, showing that he is guilty of having taken an oath by treason against this Government. According to the report, that oath reads as follows:

"You and each of you do covenant and promise that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets on this nation, and that you will teach the same to your children and to your children's children, unto the third and fourth generation."

And the committee avers in its report that there can be no question that Mr. Smoot took this oath of vengeance. Smoot has never absolved himself nor been absolved from the treasonable obligation thus imposed and accepted by him.

Another of the charges against Mr. Smoot was that the self-perpetuating body of fifteen men in control of the Mormon Church, **of whom Mr. Smoot is one**, uniting in themselves authority in both church and state, so exercise this authority as to encourage a belief in polygamy **as a divine institution**, and by both practice and precept encourage among their followers the practice of polygamy.

The committee specifically stated that Mr. Smoot **had** given aid and support to the revival of polygamy, though presumably not a polygamist himself.

And finally, the committee declared that the charges against Mr. Smoot were true, and summed up its findings as follows:

"That Mr. Smoot is one of a self-perpetuating body of fifteen men, known as the first presidency and twelve apostles of the Church of Jesus Christ of Latter Day Saints, commonly known as the Mormon Church;

"That these men claim divine authority to control the members of said church in all things, temporal as well as spiritual;

"That this authority is, and has been for several years past, so exercised by the said first presidency and twelve apostles as to encourage the practice of polygamy and polygamous cohabitation in the State of Utah and elsewhere, contrary to the constitution and laws of the State of Utah and the law of the land;

"That the said first presidency and twelve apostles do now control, and for a long time past have controlled, the political affairs of the State of Utah, and have thus brought about in said State a union of church and state, contrary to the constitution of the said State of Utah, and contrary to the Constitution of the United States, and

"That said Reed Smoot comes here, not as the accredited representative of the State of Utah in the senate of the United States, but as the choice of the hierarchy which controls the Church and has usurped the functions of the State in said State of Utah.

"It follows, as a necessary conclusion from these facts, that Mr. Smoot is not entitled to a seat in the Senate as a Senator from the State of Utah."

That was the report made by a committee of the Senate of the United States.

Yet Reed Smoot sits today in that selfsame Senate—and how many of the readers of this magazine ever read the report from which that scathing verdict is quoted?

Other Senatorial contests are discussed in every phase in every hamlet of the land. A Senator who is charged with buying his seat is held up to the

just scorn of the nation in every newspaper throughout the United States. But a Senator charged with treason, and in the judgment of the committee which heard the evidence, rightly charged with treason, is able to have the evidence and the findings alike practically suppressed.

How he got it suppressed will appear later on in these pages. It is the purpose of these articles to furnish the information hitherto denied the American people.

One of the direct effects of the investigation of Mr. Smoot's right to a seat in the United States Senate was to demonstrate definitely the importance of politics and the unimportance of "religion" in the minds of the Mormon hierarchy. In the early part of 1906, when the longdrawn case was nearing its end, the leaders of the church realized that the testimony had been damaging to a degree; that the majority of the committee which had heard this testimony was agreed that Smoot had no right to sit in the United States Senate; that the committee was preparing a scathing and able report to present this view of the case. To be sure, the whole force of the Roosevelt administration was being exerted to protect Smoot; but it was rather doubtful if even the power of the administration would be sufficient for the task.

It was easy to see that the most offensive thing about the Mormon Church, in the eyes of the great majority of Americans, was its encouragement of the practice of polygamy. Among the cases of new polygamy, that is, polygamy entered into after the church had renounced the practice and teaching of polygamy and President Harrison, in return, had granted amnesty to the Mormons, two had come into particular prominence, Matthias F. Cowley and John W. Taylor, both members of the quorum of the twelve apostles, had both taken plural wives since the manifesto of 1890 (and since the admission of Utah). They had done so with the full knowledge and consent of their hierarchical brethren, and had been praised and exalted for this effort to multiply their generations among men. They were two cases out of hundreds of instances of this violation of law. But they were prominent; they were amenable; and they were picked out as the "goats."

At the April conference of the year 1906, Taylor and Cowley were dropped from the quorum of the apostles. They had been raised to that rank by direct revelation from God. They had been inducted into office amid eclat on earth, and hosannas of joy in heaven. They had been invested with an authority as wide as the universe, and as eternal as the procession of God's grace. And they were ostensibly degraded and cast out to save the face of Reed Smoot; to preserve the political power of the church; to keep in office the Senator on whom Joseph F. Smith and the sugar trust could rely with equal confidence that his votes would be untainted by either independence or patriotism.

Nominally, Taylor and Cowley were dropped for the sin of polygamy—at a moment when the head of their church was admittedly sustaining marital relations with five wives. Actually, they were dropped to still the murmurs of popular indignation. Religious consistency is a mere ornament to the Mormon Church. Political prestige is its very life.

The senate committee on privileges and elections, commenting on this matter said:

"The dropping of Cowley and Taylor from the quorum of the twelve apostles was so evidently done for popular effect that the act merits no consideration whatsoever, except as an admission by the first presidency and the twelve apostles that Apostles Taylor and Cowley have each taken one or more plural wives since the manifesto."

The plain equation stands that to the Mormon hierarchy, one Senator is more than two apostles. If Paris was worth a mass to Henri Quatre, what is the value of Washington to Joseph F. Smith? We do not know. But we suspect the near future will prove that a Senatorship is worth more than a membership in the quorum of apostles, even to the man who holds the two positions.

If the present protest against a political priesthood continues to grow, Reed Smoot will be obliged to quit the Senate, or to quit the quorum. He will quit the quorum. He will "resign" from the apostolic position to which he was raised by the "direct voice of God." Then, in the eyes of simple Gentiles, he will have ceased to be a prince of the church; and there can be no objection to his continuing as a Senator.

But he will retain his apostleship, he will retain—by ways that are dark and tricks not so vain as they should be—his usefulness and authority as a servant and associate of the hierarchy. And in the eyes of the Mormon community, he will gain the added dignity that comes from suffering for the afflicted Saints. As an agent of the Inner Kingdom, he will be quite as valuable then as now.

There is just one thing which can prevent such a consummation—and that is this "untimely" prediction of it. The Salt Lake Tribune staved off the dropping of Cowley and Taylor at least six months by getting wind of the hierarchical plan and publishing it. The same result may follow here.

And in the meantime, as a further protection to the prophet's plans, one of his favorite and most jesuitical priests William H. King has been elected to sit on the Democratic side of the Senate chamber at Washington. It is the prophet's fond scheme to have a priestly voice in each party caucus, so that neither party can attack the other. It was credibly reported two years ago that President Wilson had declined to receive Smoot on the terms of intimacy which the prophet desired for his ambassador, hence another reason for sending to the Senate a Democratic priest who could claim political kinship at the White House. And it is now credibly reported that Elder King enjoys about as much favor with this administration as Smoot received under Roosevelt and Taft.

THE MORMON POLITICAL PROVINCES

Now let us take a brief survey of the provinces of the Mormon kingdom.

Before Idaho came into the Union as a State in 1901, she was already well habituated to the political maneuvers of the Mormon hierarchy. She had prepared for them by having a clause in her territorial constitution which provides that:

"No person is permitted to vote, serve as a juror, or hold any civil office . . . who is a bigomist or polygamist, or is living in what is known as patriarchal, plural or celestial marriage, . . . or who, in any other manner, teaches, counsels, aids or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural or celestial marriage or who is a member of or contributes to the aid, support, or encouragement of any order, organization, association, corporation, or society which teaches, advises, counsels, encourages or aids any person to enter into bigamy, polygamy, or such patriarchal or celestial marriage."

Through all the involved phraseology which lawyers love and which the public has not learned to hate, the meaning of this clause stands out clear. No member of the Mormon Church, or of any church teaching the practices which the Mormon Church taught, should vote, serve on a jury or hold civil office in Idaho. A law had been passed, prescribing a test oath to determine whether any suspected person came within the terms of the constitutional prohibition. It was Idaho's way of handling the thing; a drastic, stern, sharp way; but a way which had been upheld in the Federal courts.

Idaho insisted on keeping the same provision in her constitution when she came into the Union as a State. **The law prescribing the test oath, however, a necessary thing if the constitutional prohibition were to be actively enforced, had been repealed on the Mormon pledge of good behavior.**

In February, 1903, while the Idaho legislature was in session, John Henry Smith, the peripatetic apostle of politics and polygamy, went to Boise, the Idaho State capital. He went to the offices of a number of Republican politicians—the legislature was Republican—asking them to help get through a resolution calling for a new constitutional convention. The purpose of this new convention was hardly disguised; Smith wanted the clause removed which made it possible to exclude polygamists and teachers of polygamy from public office.

All the politicians visited expressed themselves in strong terms against the measure. John Henry Smith evidently concluded that if he wanted a thing done, it were best to do it himself. He spent a few days in Boise, actively interviewing the Mormon and "Jack-Mormon" members of the legislature—a "Jack-Mormon" is a Gentile who is a political, business or social devotee of the Mormon Church; and then went back to Salt Lake. He understood the value of an alibi.

March 4, 1903, a resolution was introduced in the Idaho legislature, calling for a constitutional convention. None of the leaders of the fight against the hierarchy was in Boise. No one was expecting such a trick. The resolution went through in the usual hurried, perfunctory way with which legislatures put through measures which someone is quietly backing and no one opposing.

Then the news leaked out. Fred T. Dubois, United States Senator and leader of the Democratic party in Idaho, addressed a strong letter to the Democratic State central committee, denouncing such a scheme. John Henry Smith had been before him, however; and the committee actually shut out the letter from being read. But a clever man who had some experience in the ways of celestial politics had prepared for just this event by sending copies to the Idaho Statesman and the Salt Lake Tribune, marked: "To be released after reading" and naming the date. Both papers published the letter; the Statesman opposed the resolution in an editorial. Then the Republican leaders came into the game; and William E. Borah, afterwards a United States Senator from Idaho, pointed out a way for the Secretary of State to refuse to put the vote for a constitutional convention on the official ballot. That killed it, of course.

But two things about this trick are well worth pausing to consider.

Note first, that John Henry Smith, the Mormon ruler, was not a citizen of Idaho. He was a resident of Utah. He went to Idaho as the representative of the Mormon hierarchy. He went on a mission distrusted and disliked by the leaders of the dominant party; a mission opposed by practically all the non-Mormons of the State. Yet he had almost no difficulty in getting the legislature to do his bidding; and even after the mask of secrecy had been drawn away, a Democratic State central committee was willing to slap a Democratic Senator in the face for the sake of keeping on good terms with this alien representative of an alien kingdom.

Note second, that the clause which Smith wanted repealed nowhere mentions the Mormon church by name. It is directed against all associations which teach or practice polygamy, or which teach or practice that any allegiance is higher than allegiance to the civil authority.

Now, the Mormon church had thirteen years before expressly renounced polygamy; and its leaders had given their solemn pledge to keep out of politics. Then why this effort to repeal a constitutional provision in which the church, if it kept its word, had no more interest than in the other provision excluding Chinese from the rights of citizenship?

The answer is plain. The manifesto and the pledge alike had become lies. The church had not renounced polygamy; and the leaders of the church had not gone out of politics.

Crippled as was the constitutional provision in the absence of a test oath, it was still in their way; and they wanted to get it out of the way. They wanted to let down the bars for the unrestricted practice of polygamy. They wanted to clear the road for open and unmolested political dictation. With the party leaders on both sides silent or gagged; with all the Mormons and "Jack-Mormons" voting for the elision of this clause from the constitution; and with most of the Gentiles not voting at all, there was an excellent chance of getting rid of this last obstacle to perfect Saintship.

That is one sample of the power of the hierarchy in the church province of Idaho. Here is another:

In 1897, and again in 1901, Fred T. Dubois was a candidate for succession to the United States Senate. Dubois had fought the Mormon pre-

tensions in territorial days. But when the church issued the manifesto of 1890, and followed this by the pledge of the hierarchs that they would abstain from political dictation, Dubois accepted the declaration in good faith. His friendship was vital to the admission of Utah; there is not a doubt that had Dubois vigorously fought to keep Utah a territory, a territory it would have remained. But because of his old "crime" of disbelief in the sanctity of the Smiths, his name was inscribed on the rolls for political execution. The rolls were not made public. The church was not coveting any extra notoriety just then; and an open fight against Fred T. Dubois was likely to be heard of all over the country before the end thereof.

The church fought him in the legislative campaign; but with a certain circumspection. Mormon candidates for the legislature of Idaho were permitted to pledge themselves to vote for Dubois for the United States Senate; and several of them did so pledge themselves. But when the election was over, those Mormons who had enjoyed the support of Dubois during the campaign, who had given their word or honor to vote for him for Senator, were absolved by the Mormon church from keeping their pledges. They worked and voted against Dubois in the legislature; and Dubois was not elected in 1897, and was elected without their votes in 1901. Speaking of Dubois and the senatorship, Joseph F. Smith said: "He is one of the devils that persecuted our brethren for polygamy; and he is not to be forgiven in this world or the next."

A later instance: and this shows the church as a victor in Idaho. In 1910, James Hawley, a Democrat, was elected governor of that State. The governor of Idaho has the appointment of a commissioner of immigration. The Mormon church desired that appointment; naturally enough, since its propaganda is most successful in foreign lands.

Governor Hawley knew, as did everyone else, that to appoint a Mormon elder to that position would send a shock of horror over the whole non-Mormon portion of the State. He called a party council. The ambitious, active Democrats of Idaho came to speak their mind. They did not like giving such a position to a Mormon, and least of all to a Mormon elder. But they pointed out that at last, the alliance between the Republican Party and the Mormon Church showed signs of giving way.

For years, nothing but the solid Mormon vote had kept Idaho in the Republican column. There was now a chance to divide that vote; or perhaps to get a solid contingent for the Democratic ticket. They thought the governor had better give the church what it wanted. The governor thought so, too. Sam J. Rich, Mormon elder, was made State commissioner of immigration; and in Idaho the church was able to carry on its propaganda at the public expense. It is worthy of note that ex-Senator Dubois urged Governor Hawley, in the strongest terms, to avoid this concession to the Mormon monarch.

In the Smoot investigation, it was testified by several witnesses that the chairmen of both political parties in Idaho went to Salt Lake City at least once in two years to seek the favor and learn the will of the Mormon priesthood. Other witnesses might have been called to testify with equal truth that the political leaders in Wyoming did precisely the same thing.

(To be continued)

The National Reform Movement

THE CAMPAIGN AGAINST THE MORMON KINGDOM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

CRUSADE NOTES

The great aim, and measurable achievement indeed, of the Mormon hierarchs is to preserve unchanged the **form** of civil government in our country while at the same time absorbing the **power** thereof.

In Utah and throughout Mormonism generally all who are not Mormons are known by way of contrast as Gentiles. That of course includes even Jews. Strange, isn't it, that Jews can be Gentiles—Jew Gentiles? The present governor of Utah is one.

Word has come to us from Wellington, Kansas, as the result of the presence of some of our anti-Mormon speakers and their work there, to the effect that much interest in our movement has been created and requesting another speaker early next year. It is furthermore rumored that the citizens of Wellington are contemplating issuing orders for the unceremonious removal from their midst of all Mormon missionaries.

A number of the good women of Pittsburgh, Pa., in co-operation with the ministers of the city, have succeeded in stopping the publication of paid advertisements of Mormon teachings in one of the leading dailies of the city. This they did by waiting on the editor in the person of a representative committee vigorously protesting against such matter in a paper asking for patronage at their hands. We com-

mend their example to Christian patriots in other cities. Scan the pages of your dailies for such material and protest at once upon its appearance.

Many people are wont to know, when convinced of the continued extensive, present day **teaching** of polygamy by the Mormon hierarchs, whether it is still **practiced** by these hierarchs and others of their system. What conceivable reason can these hierarchs have for its continued teaching if they do not mean thereby the better to extend and establish its practice? Until some one can furnish an answer to this question it would seem useless to seek other evidence. However, it is abundant, and right at hand.

Should you suspect a caller at your door, usually the back door, of being a Mormon missionary the way to make sure is to ask the following question and make certain that no evasive reply is given: "Do you believe in polygamy?" Manifestly, in the last analysis, the party questioned is the only one who can really make answer. Get from the party an unequivocal **yes** or **no**. No true Mormon will answer that question in the negative. He may and probably will deny the present-day practice of polygamy, but not his belief in it as a divine principle.

Mormon Hill, so-called, near Palmyra, N. Y., has become a great Mecca for devout Mormons. It is now in the possession of an aged resident, Pliny T. Sexton, a wealthy and rather

eccentric Quaker of that town and community. Because in this particular hill the famous golden plates of Mormon history were supposed to have been found, the leaders and devotees of Mormonism have of late been quite anxious to get possession of the hill. In speaking of the matter recently to our General Superintendent who called upon him in his banking office, he said he had never really been tempted to sell the hill but once when a Mormon woman offered him a Western mine in exchange for it, and then added quaintly, that since she could not specify the amount of silver in the mine he concluded not to make the trade.

Fred A. Turley, presiding elder of the Rochester, N. Y., Conference of the Mormon Church, was promised ten or fifteen minutes by the pastor of the United Presbyterian Church in Rochester at the close of an address in his church on "Mormonism a National Menace" the evening of the 7th ultimo by the General Superintendent of our Association, to reply in the presence of those who had heard the Superintendent's address to any false charges made against the Mormon Kingdom. How well he succeeded may be judged by the fact that when he had spoken but six or seven minutes the pastor, at the instigation of one of the leading members of his congregation and with the manifest approval of the entire audience, (a few Mormons excepted) forbade his uttering another word. All that is needed, seemingly, is to give a Mormon elder enough rope and he soon hangs himself.

A recent dispatch from Washington, November 9, says: "The German spy system in the United States is spreading. Its agents are at work in every city and town in the United States. The rural districts have not been neglected and the shadow of the imperial German throne is over every section." So also is the shadow of the traitorous, polygamous Mormon throne. The Mormon hierarchs, every one of whom has taken an oath which

the United States Senate Committee calls "an oath of disloyalty to our government," have this country districted and sub-districted, manned and super-manned, and get reports regularly at the capital of their kingdom in Salt Lake City from the political president or resident in every State of the Union, as well as from their thousands of missionary emissaries in all sections of our country—in cities, towns and rural districts—reports of how their kingdom is getting on and how the will of the head of that kingdom is being carried out upon the people of the country.

A pastor of a leading Evangelical Church in Rochester, N. Y., recently remarked to one of the representatives of our Association that he preferred Mormon polygamy to loose Gentile living—the clandestine living of some Gentile men with women who are not their wives. If intelligently made, that remark meant he preferred Mormon polygamy as a sacrament ordained by God for the salvation of women and the exaltation to godship of men (for such is the Mormon concept and teaching of polygamy) to the sexual immorality practiced in secret by a few bestial Gentile men and women who for a time may escape the clutches of the law though meantime under the ban of all decent folk. Let us hope that the remark was made without due thought or consideration. And yet it is not at all unlike that made by a few people who have never taken the time or pains to discover what Mormon polygamy really is either in teaching or practice. Surely it is time for a careful study of this, especially on the part of the ministry.

The Mormon prophet Smith, the founder of Mormonism, makes the Lord give him and his followers in Section 101 of "Doctrine and Covenants," the system's book of highest authority, the unquestionable right and authority, "to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the

land of Zion—all the land which can be purchased in Jackson County (Missouri) and the counties round about." At the time Smith got this pretended revelation Jackson County, Mo., was thought by him to be near the center of the United States. There ultimately he purposed to establish the throne of his temporal Mormon Kingdom over which he was to rule the country and all its people by divine right. Now that he has passed away his successors seek to carry out the revelation. Per force of circumstances, because the people of the East would not tolerate them with their pretentious claims, they went West where they have succeeded in building up a great commercial and political kingdom that is rapidly making itself felt in the business and political life of the entire country. It is high time to check the growth of this alien kingdom in our country.

Anyone who wants to know Mormonism at its birth should go to Palmyra, N. Y., and inquire of the residents there whose parents and grandparents were intimately acquainted with its founder, Joseph F. Smith. To hear them tell of how their ancestors had to padlock the doors of their sheep houses and smoke houses and chicken coops and take in their wearing apparel from the line at night to keep this "prophet, revelator and seer of God" from donning their clothes, and stealing and eating their sheep, pork and chickens, one has a bit of difficulty in conceiving how God could choose such a character or personage through whom "to restore a lost gospel to the world and make known his will to mankind by continuous and successive revelations." After listening to the recital of Smith's early history by these Palmyra people, who of all people must know it most thoroughly and accurately, one is naturally inclined to the belief that it was not from the God of heaven but from the god of the other world—the nether world—that he got his revelations. He evidently got a bit confused as to the **source** of his authority. Nor do his successors

appear ever to have gotten the matter straightened out. They still hear from the same source.

Instead of embracing the opportunity afforded him to refute any false charges made by one of our speakers on Mormonism in a public address made last month in Rochester, N. Y., a Mormon elder, one Turley by name, frankly admitted that he had gone through the Mormon Temple in Salt Lake City, (where the endowment oath of disloyalty to our government and of unquestioning obedience to the traitorous, polygamous Mormon prophet who claims divine right to rule is administered,) and then expressed the earnest hope that his audience might some day be worthy to pass through it. Suffice it to say that the instant manifest shudder of his hearers and the perceptible groan heard from not a few of them was proof sufficient that none of them ever wanted or expected his hope to be realized. "The insolence of the fellow" was the exclamation that came from one of those present. Certainly, Mormonism is the very essence of insolence. Many of the American people have yet to learn this. They should accompany some of our speakers for a little while and observe the actions of Mormons in the audience. Even this will be sufficient to familiarize them with its insolent character.

Mormonism, since its leaders were by our government brought to surrender in 1890-1896, has exchanged the lion's skin for the skin of the fox. That change, however, does in no way affect the nature of the beast. It is the same old polygamous, traitorous system though now much more foxy than formerly.

"If the Mormon Church exercises political control in Utah," asks one, "how comes it that a Jew has been elected governor?" Perhaps the best answer to this is the following quotation from the report of the United States Senate Committee on Privileges and Elections, given in 1906, after

the most thorough investigation of Mormonism ever made. After having declared that "the first presidency and twelve apostles do now control, and for a long time past have controlled, the political affairs of the State of Utah, and have thus brought about in said State a Union of Church and State, contrary to the constitution of the said State of Utah and contrary to the Constitution of the United States," the report goes on to say, "the fact that Gentiles are sometimes elected to office in preference to Mormons where the Mormons are in ascendancy does not tend to prove the absence of church influence. It is shown by the testimony that the officials of the Mormon Church sometimes prefer one Mormon to another and sometimes prefer a Gentile to a Mormon. So well is it understood in Utah that the power of the Mormon Church in political affairs must be recognized and deferred to that in the election of senators and of other officials the Mormons must be given what they claim as their share of the offices to be filled." From this it is quite apparent that the present incumbent could never have been elected governor of Utah against the will of the Mormon hierarchs. Why they favored his election may be judged, in part at least, by the fact that his very first official act after taking the oath of office was to appoint the notorious polygamist, Brigham H. Roberts, a member of the State Board of Control.



A LIVELY TILT WITH A MORMON ELDER IN ROCHESTER. VISIT TO BIRTHPLACE OF MORMONISM

By the General Superintendent

In keeping with arrangements made in the early Autumn we came here to Rochester, N. Y., October 20th to work in co-operation for a time with Mr. and Mrs. Johnson and Mrs. Shepard in the interests specially of the Crusade against the criminal aggressions of the Mormon hierarchs. Our stay has

lengthened to November 12th, the date of this writing.

We have spoken almost daily, oft-times twice a day, in and within a radius of fifty miles of Rochester—in Methodist, Baptist, Reformed, Evangelical, Presbyterian and United Presbyterian Churches, usually at union or mass meetings. Many hundreds, even thousands of people were thus reached with our message.

A much larger number even has been reached by Mrs. Shepard who has been speaking from Rochester as a center since the 7th of October. Not infrequently the attendance at her meetings has been such that many have been unable to gain admittance to the building. Over a thousand people have assembled to hear her on more than one occasion.

Among the places outside of Rochester where we spoke is Palmyra, N. Y., the birthplace of Mormonism. It was a peculiar satisfaction to find the interest in our Crusade there such that the spacious audience room of the Baptist Church was crowded to its full seating capacity, chairs and benches even having to be carried in to accommodate those who gathered to hear the General Superintendent of the Association whose representatives in the person of Attorney Danielsen and Mrs. Shepard had spoken there last Spring. The audience was without doubt a tribute to the work of these speakers and the efficiency of our representatives, Mr. and Mrs. Johnson, who had arranged for the meeting. They know how to procure such meetings.

In the audience at Palmyra was a Mormon man who resides on the farm near by, which the family of Joseph Smith, the founder of Mormonism, once occupied as a renter but which is now owned by the Mormon hierarchs. He is a man of middle age or past. With him was a young woman, with a small child, of twenty years of age or thereabouts, his reputed wife, or, as dame rumor has it, "one of his reputed wives." Other women and children, much older than those just referred to

above as being in our audience that night, are to be seen occasionally, some of them all the time, about this man's residence.

He certainly heard something that night to furnish him food for thought. Among the other things said to the audience in his hearing was, that they would do well to make certain that they were not harboring polygamists in their very midst. Everybody understood the significance of the remark, as was evident from the centering of all eyes instantly on the couple above referred to.

At the meeting in Palmyra last Spring addressed by Mr. Danielsen this same man was present, rose at the close and asked for the use of the building to answer him at a later time. Mr. Danielsen's prompt suggestion was that he answer right then and there—which of course the man did not do. Nor did he ever suggest any such thing as replying to us. He skulked out like a whipped terrier. One whipping was bad, but a second worse. As one present remarked to us, "He had to take his medicine tonight, and a pretty salty dose it was."

We were more than interested to meet and converse the following day with a number of the immediate descendants of the neighbors and acquaintances of the family from which the pretended "prophet, revelator and seer of God" sprang. Among these the reputation of Smith is anything but savory. In the Crusade notes in this issue slight reference is made to this. At another time we may have occasion to write of it at greater length.

The Crusade in that section of New York State of which Rochester is the center is progressing quite satisfactorily. It has smoked out the Mormons in that part of the State, convincing those, at first sceptical of their presence, that they were really there and at work, and at the same time issuing a warning to the general public of the nature and purpose of the system represented by them—a warning which, the Mormons themselves complain publicly has made it impossible for them to get

any further audiences with the most of the people.

The daily press in Rochester, as well as the daily and weekly publications in surrounding towns, gave wide publicity to the utterances of our speakers—all of which contributed greatly to the success of the Crusade.

It was our privilege before leaving Rochester to address the Union Ministerial Association of the city, which includes the pastors of all denominations, in the interests not only of our Crusade but also of the approaching Third World's Christian Citizenship Conference.



ROCHESTER IN AN UPROAR. MORMONS ENRAGED.

By Mr. and Mrs. Irvin M. Johnson

Sabbath evening, September 30th, before a Rochester audience, Clinton N. Howard, known as "the little giant" gave his address on "A Scrap of Paper." From the Democrat-Chronicle of October 1st we quote the following: "Mr. Howard said, in part: 'Despots are departing: dynasties are dying: thrones are tottering: crowns are cracking: alcohol is abdicating: age-old customs are crumbling, and the fashion of this world is passing away.

Where is slavery, as old as the ages? A scrap of paper.

Where is polygamy, that allowed one man to have twelve whole wives and a woman one-twelfth of a husband and made her the property of that one-twelfth of a man? A scrap of paper.'"

Polygamy Not a Scrap of Paper

We ask, is not Prophet Joseph F. Smith of the Mormon kingdom a reigning despot in America whose power and influence in religion, commerce, and politics are known and feared? Does he not teach polygamy and exemplify the teaching by living openly with four known women as his wives? Unmolested by government in his teaching and practice of polygamy, is it not reasonable to suppose that

many of his priests follow in the footsteps of their polygamous master, especially when it is claimed that polygamy is their "god's law of chastity?" No, polygamy—the system that enslaves women and degrades men—is not "a scrap of paper." Facts should be learned before voicing statements that anti-polygamy crusaders refute.

Victory for Woman Suffrage in New York

To us there is great satisfaction that at the November election the women of the great State of New York won the vote. We view this as a great blow from the East to Mormon domination in the West, as it is our opinion, that all women of the nation will soon become citizens and voters; then, men and women will be sent to Washington and to the various State capitals who will eject Mormon Ambassador Smoot from the Senate, enforce existing laws and enact other laws that will eliminate inequalities and man's "necessary evils" such as red-light districts, polygamy, etc. The divine right of the male sex to rule is going. The double moral standard must go, also. The women are speeding both to oblivion. Though residents of Pennsylvania, we have had a part in this campaign, and we rejoice with our victorious friends in New York State.

Mormon Elder Turley Challenges Charges Made by Dr. Martin and Mrs. Shepard

Dr. Martin ended his series of meetings in Rochester and vicinity Monday, November 12th, on which day he addressed the Union Ministerial meeting in the Y. M. C. A. auditorium. We are very much pleased to have had Dr. Martin take part with us and Mrs. Shepard in the Crusade through New York State. His interesting and stirring addresses have given impetus to the work.

Good Wishes to our New Editor

We are also pleased to learn that Rev. Irvin Aiken Blackwood has been

chosen Editor of the Statesman. We wish him every success in his new field of endeavor. Dr. Martin can now have more time to personally superintend the Crusade and take a greater part in the speaking in various sections of the country.

Dr. Martin started his work here with an address at Palmyra. His letter elsewhere in this issue will be interesting, especially the part referring to his having taken part in a "contest," while here, with a minor official of the traitorous Mormon Kingdom, Elder Fred A. Turley, President of the Rochester district. One of the meetings arranged by us for Dr. Martin was in the Rochester United Presbyterian Church. On the Sabbath preceding the meeting, the pastor, Rev. Marvin J. Thompson, D.D., when announcing the meeting, said representatives of the Mormon Church had called upon him stating that the Mormons or Latter-Day Saints were being misrepresented and that he had consented to allow Elder Turley time to disprove the charges made by Dr. Martin and Mrs. Shepard and all should come to the "contest."

Obviously, there was no "contest" between our General Superintendent and an irresponsible Mormon. Furthermore, our charges of disloyalty and polygamy have already been proved by the Government at Washington. So Turley used his time on the platform to proselyte his hearers until a woman, then a man protested and Dr. Thompson ordered the Mormon to stop. Five Mormons were present. Their meeting-place is in the offices of the Retail Grocers' Association of Rochester, 3rd floor of the United Building, N. E. Corner of Water and Main Streets.

After the meeting in the United Presbyterian Church, the Mormons called upon a newspaper editor who published their version of the "contest". This served to emphasize the presence and activity of Mormons in Rochester. They are a persistent lot and have called on a number of the ministers, and editors, and at the homes

of Christian people. As the women say to us, "they call on us women when they know our men are at their work."

Campaign A Success

We are having excellent publicity through the town papers and the five Rochester dailies. The editors, a fine lot of men, have proven their friendship and interest in our Crusade.

Great interest has been created at the following places where Dr. Martin and Mrs. Shepard have done such excellent speaking: Rochester, Palmyra, Williamson, Webster, Marion, Sodus, Albion, Ontario, Medina, Spencerport, Brockport, Macedon, Brighton, East Rochester, Pittsford, Avon, Geneseo and Mount Morris. A number of the churches have had two meetings, one for the general public and one for women only. District missionary meetings of the Methodist and Presbyterian Churches have also been addressed.



MORMON DECEPTION

By James S. Martin

We have in these columns repeatedly called the attention of our readers to the present-day efforts of the Mormon hierarchs to offset as best they can the effects of the Crusade our Association is waging against their criminal aggressions. This they do, not by attempting any direct refutation of the charges made against them, but by taking advantage of the want of an accurate and intimate knowledge of Mormonism on the part of many editors to have these editors give place in their columns to the so-called beauties of the Mormon religion. Here is a sample of what we have in mind, taken from a recent issue of "Esoteric Christianity."

The spread of Mormonism in America has given alarm to many of our readers. Many who are ignorant of the teachings of the Latter-Day Saints have associated them with the vice of polygamy once practiced by them, missing en-

tirely the depth and beauty of their spiritual teaching, and the splendid spirit of tolerance and brotherhood that breathe through their "Book of Mormon." The world has nothing to fear from the aggressions of a people who grant such freedom of thought and conduct to those who do not embrace their faith as that enjoined in their dispensation. They do not, in common with many other fanatical sects, consign all disbelievers to destruction, but, on the other hand, recognize the Church of Mormon as one of God's instrumentalities for making known His truth. Yet He is not limited to that institution for such purposes, neither in time nor place.

After writing the above and quoting in support of it from the productions of the notorious polygamist, Brigham H. Roberts, once expelled from Congress for polygamy which he has never renounced, and who calls Confucius and Buddha and Joseph Smith inspired teachers from God, the editor blandly asks, "Can you see any menace to America in a religion like this?"

Without taking either time or space to comment on the conclusions of the editors of the journal, from which the above is quoted, on the basis of their assumptions, were these assumptions true, we call the attention of our readers to the following indisputable facts.

1. Polygamy was not only once practiced by the Mormon hierarchs but is still practiced by them.

The Mormon prophet, Joseph F. Smith, claiming to be the revelator of God's will to all mankind and who is the divine exemplar for all his people, testified under oath on the witness stand at Washington a few years ago, and still claims, that he is living in polygamy.

The United States Senate Committee on Privileges and Elections, after the most thorough investigation of Mormonism ever made, reported that eight out of the twelve Mormon apostles are living in open and flagrant polygamy.

A former United States Senator, now resident in Utah, spent in 1910 \$60,000 to uncover the evidence against 232 Mormon priests living in polygamy, and in so doing declared he did not pretend to have found one in ten nor one in a hundred of the guilty.

The famous Geddes-Eccles case tried in the courts of Utah in the Summer of 1916 established beyond dispute not only the continued practice of Mormon polygamy but also the most atrocious perfidy on the part of the highest officials of the church to protect its practice.

2. Polygamy is still extensively taught by the Mormon Church officials.

Their book of very highest authority, "Doctrine and Covenants," far transcending the "Book of Mormon" and bearing date as late as 1914, explicitly teaches in Section 132 whose title is "Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives" the odious doctrine of polygamy. We quote exactly:

"If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man; then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else; and if he have ten virgins given unto him by this law (of polygamy) he cannot commit adultery, for they belong to him, therefore is he justified."

Another Mormon official book entitled "Compendium," containing all the doctrines of the Church, under a chapter entitled "Plurality of Wives" teaches, and again we quote exactly:

"If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."

Susan Young Gates, the daughter of Brigham Young, and the most notor-

ious of all present-day Mormon women advocates of polygamy, as was shown in our last issue, is within three months out in a series of syndicated articles in the secular press of our country in which she lauds polygamy to the skies and expresses the hope and the faith that the world will soon resort to polygamy to fill up the ranks decimated by the war.

What conceivable purpose could the Mormon leaders have in this continued and extensive teaching of polygamy if they do not mean thereby the better to extend and establish the practice of it?

Will the editors of "Esoteric Christianity," after reading the above quoted extracts from Mormon official books, still ask what menace there can be to America in the religion of a system whose very corner-stone is polygamy?

Nor is that the only teaching of Mormonism that makes it a menace to America. For this read elsewhere in this issue, notably the article "Treason by Divine Right." It is because this system calls itself a church and sails under the cloak of religion that the mass of the American people do not know that it is traitorous as well as polygamous—doubly criminal.



KANSAS WOMEN ENDANGERED BY MORMONISM

By Mr. A. C. Latimer

It is pretty well known that our mission in Kansas is a crusade against the evils of Mormonism. I am glad to be able to report that October has been a month of opportunity to get the facts of Mormon crimes and present them before the people of Kansas. Attorney Danielsen writes me that his largest meetings were in Wichita, but that the meetings from the state line on the south as far north as Topeka, were also well attended. For the first time in the history of Kansas, her people have had a chance to hear the revelations of the strange secret un-

American rites of the Mormon Temple. The independent papers have certainly given our work state-wide publicity. Of course we did not expect the Mormon controlled papers of Kansas to make any report of our work. The Wichita Beacon and the Topeka Daily Capital are papers with a heart and soul. They evidently know what Mormonism means to this country. Both assisted greatly in getting the truth before the public.

Mormon Priests Ordered Out of Town

After Attorney Danielsen lectured at Wellington, Kansas, the citizens of that city ordered the Mormon priests out of town, and do you suppose they went back to Utah? O no, they tramped out into the country and began to fool the farmers. Probably they thought they could find another Pansey Nichol to ship to Utah. These same holy priests are now prowling around the outskirts of Conway Springs, Kansas. They are expected to invade this little city soon. They go out under the garb of ministers of the Gospel. I received a letter this morning from that place with 20 names of ministers and leading business men signed to it inviting our speaker, Mr. Danielsen, to come there at the earliest possible date. Urgent calls have come from Oklahoma also. Our work has only begun. At this writing Mr. Danielsen is speaking in Topeka beginning on his sixth lecture there. He will travel South by way of Ottawa and southeastern Kansas where Mormonism is flourishing.

It was my privilege to speak in the United Brethren Church, Iola, Kansas, last Sabbath evening. At the close of the meeting a lady came up to me and said, "You are right about those Mormon Temple garments, for I had two Mormon priests room at my house and I did their laundry work for them and so I know that you are telling the truth."

A Lady Editor Deceived

While I was in Paola, Kansas, I called upon a man of the city paper, The Western Spirit. The acting editor

was a very bright looking lady. When I explained my mission to her she said, "The Mormons do not teach polygamy any more. I know because I met an editor from the West not long ago and he said they didn't." Fortunately I had the Mormon Doctrine and Covenants, the Mormon official bible and revelation on polygamy. I presented the book and asked her to read revelation, section 132, then to look on the fly-leaf of the book for the date of publication. I said, "Don't take my word for it, you can see for yourself that they still teach polygamy." She said, "Yes, they do but I cannot understand why that editor would tell me that they do not teach polygamy." I informed the young lady that this was an old trick of the Mormons; that they always lie if it is necessary to shield their guilty church. She thanked me very heartily for the information I had given her.



MORMONISM VS. GERMANISM

By Supt. J. S. Martin, D.D.

A late issue of the Deseret-News, official organ of the Mormon Kingdom, contains a somewhat lengthy account of the Weber Stake conference in Ogden, Utah, in which the keynote of the sermons, it asserts, was patriotism. In support of this assertion it quotes from the utterance of Elder Joseph F. Smith, Jr., and Elder Levi Edgar Young.

Smith is reported to have said: "The war did not start in 1914, but away back in the 70's, when the German government was watching and waiting for the opportunity to conquer the world. That nation has ever been talking of 'The Day'. It was their intention to conquer the world piecemeal and the United States was on the list to be conquered."

Young is quoted thus: "It was said in 1914 if Germany entered the war it would be to establish the German power in all the world, and Germans claimed they would win because 'God was on their side'."

In the light of the above it is most interesting to know that the avowed purpose of the Mormon Kingdom is to take possession of and rule the world, beginning with the United States, and this too by divine right.

The United States Senate Committee on Privileges and Elections, after the most thorough public investigation of Mormonism ever made, reported June 11, 1906, that it found the official teaching of this system, which calls itself a church that it may the better deceive the Gentile world, to be the following. We substitute the words "Mormon Kingdom" for "Kingdom of God," since the Mormons call their system by this latter term. With this single exception we quote literally from the Senate report which is an exact reproduction of Mormon official teaching.

"The Mormon Kingdom is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. . . . Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment, are in direct rebellion against the Mormon Kingdom."

This same Senate Committee in its report quotes approvingly the finding of former Chief Justice Zane of Utah to this effect concerning the Mormon system. And again we quote word for word.

"At the head of this corporate body, according to the faith professed, is a seer and revelator, who receives in revelations the will of the infinite God concerning the duty that man owes to himself, to his fellow beings, to society, to human government, and to God. In subordination to this head are a vast number of officials of various kinds and descriptions, comprising a most minute and complete organization. The people comprising this organization claim to direct and lead by inspiration which is above all hu-

man wisdom, subject to a power above all municipal government, above all man-made law."

Still further, the Senate Committee in its report gives the following oath which it calls an oath of vengeance against and disloyalty to the United States Government, and which it declares the rules of the Mormon Kingdom require, or at least encourage, every member of that kingdom to take. And for the third time we quote exactly.

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation."

After reading the above from official United States documents concerning the Mormon Kingdom of which Elders Smith and Young are prominent officials, what interpretation is to be put upon the so-called patriotic utterances of these elders in connection with their above quoted sayings? Any man who has an intelligent, even though it be but a measurable, concept of the real nature and purpose of the Mormon Kingdom and the depth of its chicanery full well knows that either these officials are ignorant of their own system—a thought that can scarcely be entertained—or that, with their fellow officials of the system, they are endeavoring to make the dupes of that system and the ignorant and unsuspecting of the Gentile world believe that Mormonism is patriotically opposed to Germanism. Of course it is opposed, but not from the patriotic viewpoint.

The truth is that the two systems are marvelously alike—so alike indeed that they cannot well get on together. Indeed, Germany is the one great country of the world from which Mormon missionaries have been practically barred, were barred even before the outbreak of the war. And why not? Two systems, the head of each of which

claims for substance the sole right to rule by divine authority all countries and peoples! How could two such systems get on together? No wonder that Mormons are willing to fight the Germans. But, reader, ponder why.

The war to take possession of the United States and, ultimately, of all countries by the Mormon hierarchs is now on. Let us settle it before it is allowed to come to where the struggle against the audacious claim of the Kaiser and Holenzollern family has come. It can be settled peaceably and comparatively inexpensively if we move promptly and patriotically. Now is the time to work for the unseating of Reed Smoot and the passage of the Anti-polygamy amendment to our Federal Constitution.



LETTER FROM ROCHESTER, N. Y.

By Mrs. Lulu Loveland Shepard

For several days I have been "awaiting a revelation" on something interesting to write for the readers of our paper, and like our Mormon leaders—who get revelations "while you wait"—I, too, have had it "revealed" to me and I am going to give you some of the splendid results of our wonderful Crusade in this beautiful city of Rochester and the surrounding towns, for Mr. and Mrs. Johnson have never planned at any point better or more successful dates.

I am going to give you extracts from the many letters that reach my desk daily containing contributions to our cause.

From a young man of 21: "I am giving my bit; please send me the Statesman and if there is anything I can do to assist you, please command me."

From a young girl: "I spoke to the girls at one of our meetings about your work and we took up a collection and voted to give this toward fighting Mormonism. We will pray for your work and may God bless you greatly."

From a former western school teacher: "I taught school for five years near

Pocatello, Idaho, and of course was thrown with Mormons constantly. They talked to me very freely about their religion, so what you told us was unusually interesting to me, for you told us the side they never did. Enclosed find my contribution, I wish it were many times as much. I think you will meet with wonderful success in your work."

From still another: "Am enclosing my bit, sincerely wish it were more, but at the present time it is the best I can do. Your address at our church was simply splendid, and I shall surely hear you again. Wishing you every good in your work and with prayers for you, etc."

From a young mother: "Your lecture was especially interesting to me, because of the fact that for eighteen years I lived in Shootsville, seven miles from Mormon Hill, and all my life have heard the story of the golden plates and of the Mormons, but never before had I heard of their terrible teachings which you brought to us. I surely feel now that money is the least I can give to protect, in years to come, the life of my little fourteen months old son; and if God should some day send me a little daughter how much more will I deny myself in order to give more that you may go on in your great work! May God bless you."

From another: "Enclosed find check covering my year's pledge to your wonderful work. Isn't there something we women can do to assist you further in this work? Cannot your description of the Mormon marriage service be printed and sown broadcast, so that there may not be a man or a woman who shall go into this blindly? I shall remember you and your work many times a day in prayer. I am sure the people of our city have never been so deeply impressed by anything as your wonderful talk here on Monday last."

I could go on with many more quotations showing how our work is penetrating into every section of the Rochester district, until the Mormon missionaries are finding it difficult indeed to push their propaganda. The

people have been warned against their insidious methods and will have nothing to do with them. They have admitted that we are making their work very difficult. Hundreds are flocking to our meetings daily and we are asking every reader of the Christian Statesman to pray for us that victory may come to our Crusade.



THE TENTH INTERNATIONAL PURITY CONGRESS

Against young unmarried women becoming mothers of illegitimate children even in war times. Noted speakers. For million dollar headquarters.

Special report to Christian Statesman
By James S. McGaw

"At least twenty-three young women of Oxford, England, have banded themselves together under the pledge to become the mothers of at least one illegitimate child as an act of patriotism" was in effect the statement made by Miss Victoria Booth-Clibborn, which astounded the officers and delegates of the International Purity Congress that met in Louisville, Kentucky, November 8 to 14. This, with a great array of evidence from many quarters, made plain to all assembled that the chief assault of the world war upon civilization is focused on the sanctity of the family and satisfied all who were present that the call for an international congress to discuss the various phases of social purity was most opportune.

The Congress was called under the direction of the World Purity Federation which has its headquarters at La Crosse, Wisconsin. Never before was there brought to one platform as many able speakers with as great a variety of subjects on the general theme of purity.

Ninety-two persons prepared formal addresses for the occasion and the report of these as it will be furnished from month to month in the official organ of the Federation, "The Light," will be a very valuable addition to the

fund of information on this department of reform work and the world situation.

The Congress received the heartiest co-operation of the Federal and State government. The United States Congress unanimously passed a bill authorizing the President to appoint delegates. The Dominion of Canada appointed four delegates and paid their expenses. The governors of forty or more States of the Union appointed delegates. Hon. Adolph O. Eberhart, Ex-Governor of Minnesota, addressed the large Sabbath afternoon audience. Governor Catts of Florida not only participated in the Congress but presented an urgent invitation to the next Congress to meet in his State. Telegrams of greeting were received from Mr. Daniels, Secretary of the Navy, Mr. Baker, Secretary of the Army, the Surgeon General of the Army, twenty Governors, fifteen Mayors, Judge Ben Lindsey, Dr. Charles Eliot and many other men and women of note.

Representatives were present from Mexico, Canada, Japan, England, and thirty-six States of the Union.

Mr. Frederick Gernert, a Christian philanthropist of Louisville, was not only responsible in a large measure for bringing the Congress to his city and gave a great deal of time and energy to the local preparations, but made the Congress his guest in the McCauley theatre and furnished entertainment and headquarters in the Tyler Hotel for the officers and speakers.

The addresses and papers throughout the Congress were of an exceptionally high order. The profound interest of the audiences was sustained until the last word of the great meeting had been said. A sense of the necessity for information, agitation, and definite determined action by the purity forces in this day of world crisis seemed to occupy the mind of all present. Enthusiasm for the movement took concrete form in the launching of a plan for the raising of a million dollars for the erection of a great headquarters which shall be composed of buildings to be used for a hospital, a training

school for workers, a publication plant and administration offices.

Mr. B. S. Steadwell, the President of the World Purity Federation, presided at all sessions and proved himself a master of assemblies. He is to be congratulated on the solid foundation upon which the movement is established, the wide scope of its usefulness and the dignity which the cause has assumed as a result of his twenty-two years of earnest, devoted toil.

The resolutions in substance were as follows:

That it is the sense of this Congress that the gravest danger to the nations in the world crisis is a sag in national morality. That the divine institution, the family, is threatened by a multitude of conditions and its protection is the paramount issue if our civilization is to survive. That if America is to enter the world conflict in proper strength and efficiency, the foes of the home within our own land must be abolished. Strong indictments were made and im-

mediate action called for against the liquor traffic, the public dance hall, the white slave traffic, the brothel, the heinous marriage and divorce laws, and labor conditions.

The subject of Mormonism not only had a prominent place on the program but resolutions adopted expressed the view that this system is a thoroughly organized, insidious, determined and powerful enemy not only of the American home but of the nation; and that the Congress express its heartiest endorsement of the anti-polygamy amendment which has been under consideration at Washington and called upon the Postmaster General of the United States to prohibit the transportation in the United States mail of any printed matter advocating polygamy.

The heartiest approval was given to the earnest effort being made by the United States Government for the protection and comfort of our soldiers and seaman and pledging co-operation in every way possible.

FIELD REPORTS

A WHIRLWIND CAMPAIGN

Addresses on the Third World's Christian Citizenship Conference and Christian patriotism delivered in many churches and church Assemblies by

**Our National Field Secretary
James S. McGaw**

The Third World's Christian Citizenship Conference holds the middle of the road in the activities at the general headquarters of the Association.

Visits many Church Assemblies

By careful planning of appointments many church Assemblies have been reached and in every case the World's Conference has received a hearty endorsement and delegates have been ap-

pointed. In connection with a lecture tour we addressed the Central Pennsylvania Synod of the Lutheran Church at State College, the Eastern Pennsylvania Evangelical Lutheran Synod at Harrisburg, the United Brethren Conferences which met at Annville and Waynesboro, Pa., the Eastern Synod of the Reformed Church at Lancaster, Pa., and the Pennsylvania Synod of the same Church at Hagarstown. Evening addresses were delivered before the Ohio Synod of the United Presbyterian Church at East Liverpool, Ohio, and the Pittsburgh Synod at Coraopolis, Pa.

In New Castle, Pa.

We very much enjoyed meeting again and occupying the pulpit of Rev. E. A. Crooks of New Castle, Pa., who has for years been an earnest advocate

of National Reform. In the evening we addressed a union meeting in the Second United Presbyterian Church.

A Sabbath was spent in Princeton, Indiana. In the morning we occupied the pulpit of the Rev. M. S. McMillan and in the evening had the pleasure of presenting our message to a large union meeting in the United Presbyterian Church. Every thing possible was done to make our visit at Princeton both pleasant and profitable.

At Birthplace of National Reform Movement

Three union meetings were held in Southern Illinois. At Oakdale, Rev. S. O. Ferguson had charge and the meeting was a great success. At Coulterville the meeting was held in the Reformed Presbyterian Church, (New School) and the ministers of the town were present and participated in the service. Sparta, Ill., and Xenia, Ohio, are the two towns in which almost simultaneous meetings were held at the close of the Civil War in order to organize the National Reform Association. Both claim the honor and it is conceded to both. It was therefore a great pleasure to bring back to Sparta the message of the Association for the world crisis through which we are now passing. Every church in town dismissed its services. The First Presbyterian Church was crowded to the doors and many turned away. Every minister in town and vicinity was on the platform and made addresses at the close of the service. Our subject was "America's Need in the World War." Our address was received with enthusiasm by the audience, many of whom were lineal descendants of the original founders of our Association. The financial response was satisfactory evidence that neither the spirit nor the interest has in the least waned in the years that have passed.

In the absence of the pastor we preached to the congregation of Rev. J. Boyd Tweed of Beaver Falls, Pa., and addressed a union meeting held in the Patterson Heights Chapel in the evening.

In Pennsylvania and Ohio

A very profitable Sabbath was spent in Newville, Pa. Dr. Reid, who has been the pastor of the United Presbyterian Church of that city for thirty-seven years, made the arrangements for the day's work. We addressed his congregation in the morning, a men's meeting in the St. Paul's Lutheran Church in the afternoon, and a union meeting of the churches of the city in the St. Luke's Lutheran Church at night.

At Cedarville, Ohio, we assisted Rev. W. S. Fulton in communion services in the morning and addressed a large mass meeting of the churches in the evening. The meeting was held in the Reformed Presbyterian Church (New School). The President of Cedarville College presided and a goodly number of the students were present. On Monday morning we addressed the students and faculty in the college at the hour for chapel service. Would that all of our colleges were as careful in the selection of instructors and gave as much care to the religious life and conduct of the individual student as is done in this institution.

Several days were spent in Philadelphia assisting Dr. Findley Wilson of the Third Church of the Covenanters in communion services. Both the congregation and the pastor have been for years the warm friends of the work of National Reform, and it was a personal pleasure to have their fellowship through the communion season, and to address them on our work on the Sabbath evening.

We also had the pleasure of addressing the First Church of this denomination in the afternoon at three o'clock. The pastor, Dr. M. M. Pierce, who has done much for our cause, is the successor of Dr. T. P. Stevenson who, for many years, was the corresponding secretary of our Association. It is needless to say that this congregation is well trained in National Reform principles and has the cause in its heart of hearts.

A Big Day in Butler, Pa.

The Second Presbyterian Church of Butler, Pennsylvania, is one of the liveliest congregations we have met in a long time. The pastor, Dr. Geo. W. Miller, was absent for the day but his workers were on hand for service. We addressed the Sabbath School on the Liquor Problem, a large mothers class on "Go to Sabbath School Day," and a Bible Class of sixty men on "Bringing the Kingdom of God." We then repaired to the auditorium and addressed the large congregation. Our message was received with profound spiritual interest. In the evening we addressed the congregation of the First Reformed Church. The pastor Rev. Frederick R. Staum had prepared the way and a good hearing was accorded us.

A series of mass meetings for week nights were arranged by Dr. J. R. Wylie, the Pennsylvania State Secretary, in the following churches and towns: the Reformed Church of Mechanicsburg, the First Presbyterian Church of Carlisle, the Memorial Lutheran Church of Shippensburg, St. Paul's Reformed Church of Waynesboro, the Reformed Church of Green Castle, the Reformed Church of York, the First Methodist Episcopal Church of Hanover and the St James Lutheran Church of Gettysburg.

Addresses A Big C. E. Rally

In response to the invitation of the President, Mr. Ellsworth Erskine Jackson, we addressed the West Philadelphia District Christian Endeavor Rally held in the Memorial Methodist Episcopal Church. It was the largest district rally ever held in Philadelphia. More than a thousand delegates were present and the response of youthful enthusiasm was most inspiring to the speaker.

The Irish Again

"Ulstermen as Empire Builders" was the subject of an address delivered at the annual banquet of the Ulster Society of Pittsburgh. Ulster is a province of the north of Ireland in which there was settled the Huguenot

of France, the Puritan of England and the Covenanters of Scotland. The amalgamation of these different peoples into one blood and their migration to America furnished a host of heroes who laid the foundation of our country and fought for practically every civil institution which Freedom now enjoys under the United States flag. It was a great pleasure to pay a tardy tribute to this noble people. More than five hundred persons were present.

To Push Bible in Schools in California

While the preparations for the World's Conference are going forward we do not propose for a moment to neglect the campaign for the Bible in the public schools of California. We expect to take up this work at the Los Angeles headquarters, 1101 Wright and Callendar Building, by the middle of December of this year.



FIELD ACTIVITIES AS RELATED TO THE COMING THIRD WORLD CONFERENCE

By Secretary Rev. Geo. H. L. Beeman

The great World's Conferences have been so important in the history of the National Reform Movement that we are tempted to date things in this work from the last Conference. The writer was Field Secretary for Indiana during eight months preceding the great Portland Conference and spent much of that time promoting interest in that meeting. For a year following the Conference he travelled in Ohio and Indiana speaking for National Reform and Christian citizenship. In August, 1917, after three years in the pastorate at Orrville, O., he resumed work as a field representative of the National Reform Association, beginning at Winona. Winona Lake is a good place to begin any good work. We met many ministers and Christian workers there, at the Bible Conference, talking with them about our work and distributing much literature. One cannot attend the Winona Bible Conference without

learning something of the National Reform Association, if he keeps wide awake. Our table, with its fine array of literature, its big sign about the "Third World's Christian Citizenship Conference," the flags and the greetings must have had an influence for the promotion of Christian patriotism.

Since the first of August, the writer has visited the following cities in the interest of our work:

Ohio—Akron, Barberton, Wooster, Van Wert, Delphos, Lima, Ada, Upper Sandusky, Marion, Bucyrus, Galion, Crestline, Medina, Massillon, Canton, Alliance, Sebring, Salem, Leetonia, Lisbon, East Liverpool, Columbiana, Youngstown, Warren, Niles, Wellsville, Steubenville, Toronto, Scio, Dennison, Uhrichsville, New Philadelphia, Coshocton, Columbus, Westerville, Newark, Mansfield, Plymouth, Ashland, Shelby, Seville, Delaware, Marietta, McConnelville, Zanesville, Utica, Mt. Vernon, Lexington, Savannah, New Berlin, Creston, Shreve, Kent, Ravenna, Cuyahoga Falls, Apple Creek.

West Virginia—Wheeling, Wellsburg, West Liberty, Moundsville, Fairmont, Morgantown, Grafton, Terra Alta, Clarksburg, Weston, Buckhannon, Salem, Parkersburg, Williams-town.

Indiana—Winona Lake, Nappanee.

Besides, he has reached a goodly number of other towns by telephone, and mail, and through men met at church assemblies.

In many of the towns named the writer made addresses on Mormonism, the Bible in the Schools, Sabbath Laws and Christian Citizenship. He has interviewed pastors and other Christian workers in the cities mentioned, making bookings for addresses by Dr. Martin and Dr. Denise, who followed in due time and filled the appointments, speaking to individual congregations and to mass meetings in many of the places.

Besides churches and local mass meetings the writer has addressed the following assemblies of more than local importance since he resumed the field work in August: The General Conference of the Brethren Church (Pro-

gressive Dunkard); Indiana Conference of the Christian (New Light) Church; North-East Ohio Conference and the Ohio Conference, Methodist Episcopal Church; Synod of Ohio, Synod of West Virginia, and Presbyteries of Wooster and Steubenville, Presbyterian Church; Baptist General Association of West Virginia; the Winona Bible Conference; W. Virginia Normal School, West Liberty. Have addressed the ministerial associations in a number of cities visited.

I believe we are making many friends for the National Reform Association. Audiences are appreciative. Ministers are very kind. Laymen are courteous. Many do not know one reform organization from another and often ask me if Dr. This or Mr. That is the superintendent, but as they become more familiar with the work they respond and want to co-operate. We are helping with local problems, and gaining support for the larger work of this Association. Ohio thinks she is going to be dry in 1920, and we do not want any of Pennsylvania's wetness brought this way. We are going to dry up Pennsylvania next, and the Third World's Christian Citizenship Conference, which will meet in Pittsburgh, will have a mighty influence for prohibition in Eastern states, and for Christian government everywhere, for social purity, Christian public education, and world-wide peace based upon the principles of One who is "the same, yesterday and today and forever."



The National Reform Association is an organization of American citizens which seeks to maintain and promote the influence of the Christian religion in the American government. This movement assumes that a nation and its government may and ought to be Christian. It accepts the fact that this nation and its government are, in a certain sense, Christian; and the equally patent fact that we are far from being what a Christian nation ought to be.—T. P. Stevenson, D.D.

BOOK REVIEW

"THE LAND OF DEEPENING SHADOW."

The above expression is the impressive title of a new war book by Mr. D. Thomas Curtin, a newspaper correspondent, who was in Germany, perhaps intermittently, after the war began. He was there at least as late as August, 1916. He is able to furnish much inside information of an important nature. The book is highly interesting, the story of German conditions being simply and well told.

Some of the chapter headings which help to show the prominent features of the book are: Pulpits of Hate, Puppet Professors, The Idea Factory, Correspondents in Shackles, Submarine Motives, In the Grip of the Fleet, A Land of Substitutes, The Gaggling of Liebknecht, Spies and Semi-Spies, Tommy in Germany, and Germany's Human Resources.

The writer tells us that in the dying days of 1915, over a year after the beginning of the war, he found the people of Berlin almost as supremely confident of victory, partly through Bulgaria's effect on the Balkan situation, as they were at the first. But a change has come. People laugh at the blockade, sneer at the blockade, and curse it in the same breath. A headline of victory, a mention of the army, the army they love, and they boast again. Then a place in the food line, or a seat at table, and they whine at the long war, and rage against "British treachery." Like a cork tossing on the waves, he tells us, is the spirit of Germany.

The writer touches on the underlying reasons for the war when he asserts: "The elimination of real religion in the education of children and the substitution of worship of the State is, in the minds of many impartial observers, something approaching a national catastrophe. In any other country it would probably be accompanied by anarchy. It certainly has

swelled the calendar of German crime. German statistics prove that every sort of horror has been greatly on the increase in the last quarter of a century."

Mr. Curtin makes no special distinction between the German people and the war party. He says the German War party is practically the whole country. As he nears the end of his book he asserts that it is a mistake to suppose that the German people entered the war reluctantly. They did not. There was entire unity in the joyful thought of German invincibility, easy and complete victory, plenty of plunder, and such huge indemnities that the growing burden of taxation would be thrown off their shoulders.

American journalists in Germany who desired to visit the front, were, about the close of 1915, notified that they must agree to certain pledges, in the main as follows: To remain in Germany during the war, unless given special permission to leave; to guarantee that dispatches would be published in the United States precisely as sent from Germany, which meant as they finally passed the censor; and to supply their own headlines for these dispatches, and guarantee their publication. This agreement was signed, with more or less protest, by all the important correspondents permanently stationed in Berlin. There were two or three correspondents who did not "take the pledge," and were not invited to join the personally conducted junkets to the fronts afterwards organized.

Light is thrown on the social problem, and confirmation given to damaging statements from other sources, in the following paragraphs, which we condense: Working girls in Dresden have been encouraged and advised to serve the State by helping to provide a sufficient number of Germans to make their influence felt in the world. The State will care for their offspring. The rich woman also who wishes few children of her own, is made to feel in

ultra-scientific Germany that she should help her poorer sister. The Germans treat the matter lightly. In Bremen where the quartering of Landsturmiers was followed by a large number of illegitimate children, the writer says he found it the custom, even in mixed society of the higher circles, to refer to such children jokingly as "Young Landsturmiers."

Space forbids further reference to this book whose contents furnish

abundant illustration of the great fact of Germany's national perversity; help to show the righteousness of our connection with the war; and serve to emphasize the over-whelming need that nations, as well as men, should shape their policies in the light of God's Word. The publishers are the George H. Doran Company of New York.

T. H. A.

ITEMS OF NEWS

As an indication of the growing interest in the work of our Association we have this month received applications from at least five persons of nation-wide distinction for places on our staff of national organizers and lecturers.

Since his return from Rochester the middle of last month the General Superintendent has been kept busy in the office in connection specially with the work of preparation for the annual meeting and attendant Christian Citizenship Convention to be held in Pittsburgh, Pa., December 2-4 next. For full program of same see the following pages.

Secretary J. R. Wylie for the last month has been in Pittsburgh and vicinity speaking upon the Lord's Day to attentive congregations and during the week laboring in the interests of the Association. He reports that while there are many calls for patriotic services on the part of the people, yet the interest of the work of the Association does not lag, and our cause is growing in favor among the people.

Our General Field Secretary, Dr. James S. McGaw, who has been in the East since the first week in September assisting in the preparations for the Third World's Christian Citizenship Conference, will return to California

immediately following the annual meeting. He expects to reach the California Headquarters, 1101 Wright and Callendar Building about December 12. He is being booked for addresses for the last half of December and the month of January.

In expressing his regret that previous provisional engagements for the summer of 1918 make it impossible for him **at this time** to promise definitely to participate in the approaching World's Christian Citizenship Conference, Judge Ben B. Lindsey of Denver writes: "I am in hearty sympathy with the work of the National Reform Association, and it is a genuine disappointment that the circumstances mentioned make it impossible to accept a definite appointment **at this time** for other work during the time mentioned."

Fully realizing the tremendous blow being struck the Mormon church by our Crusade workers in Kansas the hierarchy has sent at least six hundred missionaries to overrun the State as the plague of lice did Egypt. But Kansas knows when it is "getting bit" and at Wellington a mass meeting of the people gave the priests of prostitution warning to leave town at once. They appealed to the town marshal but he told them that they "had better get out."

Our National Field Secretary, Dr. James S. McGaw, was given the honor of making the closing address at the recent International Purity Congress in Louisville, Ky., a brief report of which from his pen is to be found elsewhere in this issue. Dr. McGaw's theme was "The Family and the State," the discussion of which afforded him the opportunity of stressing some of the fundamental principles advocated by our Association.

Secretary Daniels of the Navy, in expressing his regret over his inability to speak at our annual Christian Citizenship Convention in Pittsburgh, December 3, on account of the great pressure of official duties, has the following to say in regard to our reference in the communication sent him to his efforts to safeguard the morals of the men in the Navy: "I wish to express to you my appreciation of your kind reference to the work which I have been doing to safeguard the moral welfare of our enlisted men. This is a matter which is very close to my heart and it is gratifying to know that I have the active support of such organizations as yours."

The annual banquet in connection with the meeting of the National Reform Association held the first week in December each year in Pittsburgh, Pa., promises to be quite an affair. It is listed this year for the evening of Tuesday, December 4. It is to be held in the spacious dining-room of the firm of McCreery & Co. Members and friends of the Association are entitled to plates which come at the rate of \$1.00 each. Tickets for these are now on sale at the office of the National Reform Association, 603 Publication Bldg., Pittsburgh. As the number sold will be limited, application should be made at once to insure accommodation.

Former United States Senator, Frank J. Cannon, accompanied by his wife, sailed from this country the last week in October by the Rochambeau,

"French Line," direct to France. He went by appointment of the Executive Committee of the National Reform Association in the interests of the Third World's Christian Citizenship Conference in general, and with the special purpose of securing accurate and up-to-date information as to the activities of the Mormon hierarchs to extend the teaching and practice of polygamy in a way that will prove acceptable to the world at a time when its men are being so terribly decimated by the war. He expects to visit various European countries ere his return at the close of the year.

The United Presbyterian in its report of the recent meeting of the Ohio Synod of the United Presbyterian church said:

"Dr. J. S. McGaw, of Los Angeles, Cal., was the second speaker Tuesday night, and his address on "America's Need in the World War," was superb. Dr. McGaw is a man with a message and he knows how to deliver it. His arraignment of the forces seeking to de-Christianize America was explicit and fearless. Dr. McGaw knows who the enemies of his country are, and he is as bold as a Nathan in denouncing them. His plea for the acknowledgment of Jesus Christ in the fundamental law of the land was masterful. No report could do justice to this address. The members of synod will not soon forget the speaker's impassioned words."

Dr. T. H. Acheson of the editorial staff of the Christian Statesman during the last month visited his son at the officers' training camp at Ft. Oglethorpe and also the son of Supt. James S. Martin. Read his very interesting account of this visit found in the Outlook of this issue. The camp life of our soldier boys in Chickamauga Park is graphically described.

This month's Christian Statesman is the first issue under the management of the new editor—Irvine A. Blackwood. Our readers will find the contributions from his pen under the editorial and outlook departments.

SELECTIONS

A NEW CIVILIZATION

Christian men and women ought with all their souls to believe in the possibilities of a new civilization and throw their whole selves into the struggle for its oncoming.

Americans in particular should awaken to the special obligations now resting upon America and America's youth, for securing some great constructive issue out of the present collapse of civilization, and for making good the loss of the trained youth of the European nations.

The war should give a new sense of the inescapable grip of the laws of God in the life of nations as well as of individuals.

This in turn should mean that there is just one road to national greatness, stern self-discipline, leading to a reinvigoration of the life of the nations in its entire range, physical, political, economic, intellectual, moral and religious.

The war should give, too, a new grasp upon the principle of the organic view of truth and of human society.

In this great world-crisis God is sifting out the true from the false Christianity. The only kind of Christianity that can be said to have come out of this war unscathed is a Christianity that is a true reflection of the spirit and teachings of Christ, that is consequently ethical through and through, not tribal but universal in its appeal, and with an ethics capable of application as truly to nations and national relations as to individuals and individual relations.

In particular this should mean that utter abandonment of the philosophy of the state as a law to itself and as above the claims of Christian morality.
—Henry Churchill King, A.M., LL.D.,
Oberlin College.

A NEW SABBATH

People are no longer satisfied with the old Sabbath of quietness and worship. They want a new day, a different sort of day. Paul describes the citizens and strangers of Athens as spending "their time in nothing else but either to tell or to hear some new thing." They wanted new gods, new doctrines. People to-day are demanding a new Sabbath in place of the peaceful, worshipful day that came down from their fathers. Athletics, moving pictures, excursions, entertaining, have made inroads upon the old-fashioned Sabbath.

Connecticut has heeded the modern demand and has repealed her blue laws of 300 years' standing. Most of these were already dead letters. It has been many a day since a Connecticut man was afraid to kiss his wife on a Sabbath, or since Connecticut young people dared not take a walk on a Sabbath afternoon. But those of us who were brought up to respect the sanctity of the Sabbath can't help but feel the tide is running in the wrong direction.

When you begin to compromise on moral questions it means a never-ending assault on moral standards. A movement is on foot in New York State to legalize professional exhibition ball games on Sabbath for the benefit of war charities. This is the old sophistry that the "end justifies the means." Many good people will be influenced by it, but if Sabbath baseball is a good thing during the war for the benefit of war charities, there will be no power to uproot it when the war is over and it becomes a matter of pure commercial amusement.

The Bible teaches that the Sabbath is the Lord's Day, yet on every hand we hear people claiming it as their day. Who is right? If, after all, it is God's day, ought it not be observed in His way?—Leslie's Weekly.

Christian Citizenship Convention and Annual Meeting

of the

National Reform Association

SMITHFIELD STREET METHODIST EPISCOPAL CHURCH

Corner Smithfield Street and Seventh Avenue

PITTSBURGH, PA.

DECEMBER 2-4, 1917

PROGRAM

MONDAY AFTERNOON, DECEMBER 3, 1:30 O'CLOCK

Presiding, **Mrs. Frances J. Diefenderfer,**

President-at-Large of Order of Anti-Polygamy Crusaders

DEVOTIONAL SERVICE

Rev. George W. Englar

Pastor Bethany Lutheran Church, Pittsburgh

WHY I LEFT THE MORMON CHURCH

A. C. Latimer,

Springfield, Mo.

Mr. Latimer was formerly a Mormon but upon learning the real character of Mormonism while going through the Temple rites, he left the church and is now opposing it and its claim that polygamy is a divine institution and the way to eternal exaltation.

SABBATH AFTERNOON, DECEMBER 2, 2:30 O'CLOCK

PRESIDING

Henry Collin Minton, LL.D.

Trenton, N. J.

President National Reform Association. Former Moderator of the General Assembly of the Presbyterian Church in U. S. A.

"WAR AND CHRISTIANITY IN FUNDAMENTAL LAW"

Dr. James S. McGaw

Los Angeles, Calif.

Dr. McGaw is the National Field Secretary of the National Reform Association. He is an orator of wide repute who always pleases as well as enlightens his audience. In this address he discusses chiefly the foundation principles of lasting peace.

"WAR AND PEACE"

Chancellor George H. Bradford

Oklahoma City, Okla.

Chancellor Bradford, formerly of the University of Oklahoma, is now devoting all of his time to the delivery of patriotic addresses under the direction of the Redpath-Brockway Lyceum Bureau. He is a big man in every way with a timely message of patriotic fervor.

MONDAY MORNING, DECEMBER 3, 11 O'CLOCK

Joint meeting of the Ministerial Union of Pittsburgh and Vicinity
and the Convention of the National Reform Association.

PRESIDING

Rev. A. E. Fletcher

President Ministerial Union of Pittsburgh

"WAR AND THE KINGDOM OF GOD"

Bishop William H. Bell

Washington, D. C.

Bishop Bell is the leading Bishop in the United Brethren church. He is widely sought after as a public speaker and always attracts a large audience. He was Chairman of the World's Congress on Social Progress at the San Francisco World's Fair.

MY LIFE IN A MORMON HAREM - - - **Mrs. Marion Williams,**
Minneapolis, Minn.

A thrilling story by a former plural wife who has left the Mormon church and who now relates her treatment and experiences while living in polygamy. She tells of her marriage in the Mormon temple and of its polygamous rites. No Christian woman should fail to hear this story.

HOW MORMONS PROCURE THEIR VICTIMS - - **Hans P. Freece,**
New York

Mr. Freece is now a New York City lawyer and a well known lecturer on Mormonism. He has made a trip to Europe in order to learn modern Mormon methods of inducing girls to leave home for Utah. He is of Mormon parentage.

MONDAY EVENING, DECEMBER 3, 7:45 O'CLOCK

Theme:—WAR AND SOCIAL PROBLEMS

PRESIDING - - - **Dr. Lyman E. Davis**
President of the Methodist Protestant Church. Editor of the Methodist Recorder.

"WAR AND POLYGAMY" - - - **Mrs. Lulu Loveland Shepard**

Mrs. Shepard is known as the "Silver-Tongued Orator of the Rocky Mountains." She is a magnetic, thrilling speaker. Mrs. Shepard will discuss the Mormon efforts in behalf of polygamy and their idea that God has sent the war to drive the world to polygamy.

"WAR—ITS CAUSE AND CURE" - - - **Dr. James S. Martin**

General Superintendent of the National Reform Association. Director of the Third World's Christian Citizenship Conference to be held in Pittsburgh, Pa., July 2-9, 1918.

TUESDAY MORNING, DECEMBER 4, 10 O'CLOCK

PRESIDING - - - **Henry Collin Minton, LL.D.**

ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION.

All contributors to the Association as well as the officers are entitled to attend this meeting.

TUESDAY AFTERNOON, DECEMBER 4, 1:30 O'CLOCK

PRESIDING - - - **Dr. Daniel L. Marsh**
Pittsburgh, Pa.

Pastor of Convention Church. Author of "The Challenge of Pittsburgh" which is attracting wide study and attention.

"WAR AND THE LORD'S DAY" - - - **Dr. T. Albert Moore**
Toronto, Canada

President Lord's Day Alliance of Canada. General Secretary Department of Social Service and Evangelism of the Methodist Church of Canada.

"WAR AND PUBLIC EDUCATION" - - - **Dr. David G. Wylie**
New York, N. Y.

Dr. Wylie is Secretary of the Board of Church Erection of the Presbyterian Church. A genial character and a strong and helpful speaker.

"WAR AND THE WORLD'S SUPREME NEED" - **Dr. J. M. Tibbetts**
Reading, Pa.

General Manager of the Community Chautauqua of the New England and adjoining States. A speaker who never fails to interest and instruct.

"WAR AND THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE" - - - **Dr. Larimore C. Denise**
Pittsburgh, Pa.

Assistant Superintendent National Reform Association. A keen, incisive speaker of pleasing manner and rare ability.

TUESDAY EVENING, DECEMBER 4**Banquet at McCreery's Dining Room****Corner Wood Street and Sixth Avenue****Plates \$1.00 each**

Reception at 6 P. M. An opportunity to meet the convention speakers and National Reform Association officials.

Dinner served at 6:30.

Post Prandial addresses by some of the platform speakers and others.

Tickets on sale at the Smithfield Street Church and the Association Headquarters, 603 Publication Building, Pittsburgh, Pa.

CO-OPERATING IN WORK OF CONVENTION

Many pastors of the various evangelical denominations throughout the United States are co-operating in the work of the Convention by preaching sermons December 2nd on Christianity in its application to the great moral problems confronting us in this hour of national and international crisis. Following is a very brief list of such with the various themes they are to discuss, given in the order in which they reached us. We regret that we have not space for a longer list.

NAMES AND ADDRESSES**SUBJECT**

A. G. Dutton, Syracuse, N. Y.....	The Coming of Christ's Kingdom
Charles C. Weith, Ardmore, Okla.....	America A Christian Nation?
S. B. Houston, Connellsville, Pa.....	Doom of the Nations Forgetting God.
R. C. Douds, Stoneboro, Pa.....	The Home.
John A. Schisler, Wilson, Ark.....	Distinguishing and Conserving the War's Spiritual Values.
Walter Foss, Buffalo, N. Y.....	The Task of the Christian Citizen.
Charles Gilmore, Cadiz, Ohio.....	The Throne of the Universe.
Albert G. Lawson, Woodside, N. Y.....	The City of God.
Ervin E. Young, Wooster, Ohio.....	The World Crisis.
George J. Gongaware, Charlotte, S. C.....	During the War, What? and After the War, What?
E. P. Wise, Akron, Ohio.....	The Moral and Spiritual Element in National Life.
H. G. Foster, Sparta, Ill.....	The Triumph of the Kingdom of God Paramount.
S. L. Kennedy, Warner, N. Y.....	Christianity and the World Crisis.
Edwin Heyl Delk, Philadelphia, Pa.....	America's Ideal of the State.
James M. Fisher, Cameron, W. Va.....	"Quit You Like Men."
Charles O. Mills, Portland, Maine.....	The Christian Super-State.
N. A. Whitman, Dongola, Ill.....	Our Individual Duty in the Present Crisis.
G. J. Jefferies, Plymouth, Pa.....	The Great Problem of the Day.
W. D. Marburger, Denos, Pa.....	The World's Greatest Need To-day.
H. M. Henry, Oak Hill, Ala.....	The Sins Seeking Vindictism in This Crisis.
Orley L. Miller, Centralia, Kans.....	A Reconstructed World.
David T. Bonner, Endicott, N. Y.....	The Lordship of Jesus the Christ.
John Christie Barr, New Orleans, La.....	Necessity for Christian Public Education.
Charles Harris Jones, Windber, Pa.....	Let Us Have Peace.
D. E. Baker, Athena, Ore.....	Christian Citizenship.
George L. Peters, Canton, Mo.....	Christianity in Civic Life.

The Following are from the Convention city

E. M. McFadden.....	The World Need.
R. J. Love.....	Our National Crisis.
John B. Wilson.....	The Coming of the Kingdom.
Frank W. Sneed.....	Citizenship.
E. C. Lindsey.....	After the War—What?
J. Kinsey Smith.....	The Making of a New World Demands a New Type of Citizenship.